

Marion Spedmore Library LIGHT OF TRUTH



VOL. XXVI., No. 12.

COLUMBUS, O., MARCH 24, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

LOVE THYSELF LAST.

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burdens of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go, lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastness above thee
Is filled with spirit forces, strong and pure;
And fervently these faithful friends shall love thee;
Keep thou thy watch o'er others and endure.

Love thyself last; and oh, such joy shall thrill thee
As never yet to selfish souls was given;
Whate'er thy lot, a perfect peace will fill thee;
And earth shall seem the ante-room of heaven.

Love thyself last; and thou shalt grow in spirit,
To see, to hear, to know and understand
The message of the stars; lo, thou shalt hear it;
And all God's joy shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed;
Go, follow it in spirit and in letter;
This is the true religion which men need.

—Ella Wheeler Wilcox.

COMPLIMENT FOR TALMAGE.

The following resolution was prepared for presentation at a mass meeting held at New Philadelphia, Ohio, March 3 and 4, 1900, but was not offered, fearing that a bigoted Christian crowd would have voted it down:

Resolved, That the thanks of the First Spiritualists' society of Tuscarawas county, Ohio, be tendered to Rev (!) T. Dewitt Talmage for his tirade of invective and falsehoods in a so-called sermon (delivered against Spiritualism and its adherents) in Washington, D. C., Feb. 25, 1900; and we especially recommend all Spiritualists to "read, mark, learn and inwardly digest" said sermon, to the end that they may be strengthened in the knowledge of the great truth of the continuity of life, after the dissolution of the body, and the ability of the immortal spirit to return to earth and communicate to those still in the body.

Send for sample copy of our Song Sheet; 5 cents, postpaid.

PSYCHOMETRIC DICTIONARY—A Definition of the influences perceived by sensitives, by the author of "Higher Hears." 25 cents.

A TYPEWRITTEN MESSAGE.

The following communication was received through the mediumship of the Campbell Brothers, at a seance held at the house of Mr. J. T. Gill, Ramsbottom, during their recent stay in England. Mr. Gill, in forwarding this, states that he has special arrangements with those gentlemen for seances when they return to England:

Dear Friends—My idea in earth life was to reach those I could. Now I find in spirit when opportunities allow me, like in the present, I still strive to reach all. I here find excellent forces through whom I can work, and in this my message repeat "There is no death." I have found it so, you will find it so, and by coming unto you in this way I desire to give you food for thought. If you benefit by it, then you not only benefit yourselves, but you benefit all mankind, for truly that that is good for one must be good for all.

I have met many here who have been given over to that man-created person, the devil, but I find such ones have advanced far beyond those who had denounced them and sentenced them to eternal torment. I had, I know, been relegated to that place which is described in glowing terms, but I rejoice to say there is no hell, and the spirit of man is ever progressive. Therefore it should be no wonder that it is our desire to return and corroborate the ideas we advanced while in the earth life.

Men may laugh and scoff, but laughing and scoffing never changed truth, and never will. Possibly it may retard the spirit of truth, but remember what one of our poets of the present century hath said:

Truth is truth, and God is God, and truth the day must win;
To doubt would be disloyalty, to falter would be sin.

Therefore, truth above all things.
FLORENCE MARRYAT.
(Mrs. Francis Lean.)
—The Two Worlds.

The New York Herald dares to say this: "Considerable stir has been caused in Roman Catholic circles by the report that there are 'secret heretics' in this country who follow the teachings of Dr. St. George Mivart, the excommunicated English scientist. Many of the papers of the Roman Catholic church in this country have taken up the doctor's assertion that not only prominent laymen, but even priests, are, at heart, heretics. These papers declare that 'heresy' is spreading everywhere through their church."

You haven't read Pendragon Posers, eh? Price ten cents.

THE MOURNING HABIT.

The period that is somewhat heartlessly designated by conventional fashion as being "inmourning" represents a true feeling distorted from its finer place. No one can see a friend pass that mystic change called death, and experience the silence and absence of the visible presence, without entering into deep and sacred experiences which instinctively demand solitude and seclusion. Probably those who are nearest to the one departed share very largely in the experience on which the departed one enters. Only if we came into a truer perception of the nature of death we should find this period to be one not of mourning, but of exaltation; of being lifted into sacred joy; into a glorious consciousness of unspeakable beauty; of being caught up with rapt gaze to the mount of vision.

It is curious that into the Christian faith has crept and persisted the pagan trace that continually speaks of death as "the end" of life, the end of the work in which the person is engaged, and of the one who has gone one as "at rest in the grave." The immortal spirit has nothing in common with the body that it has left. He is not dead; he has simply emerged from the physical form that he tenanted, and which was the temporary instrument through which he worked. We talk of "spiritual beings" as of a race apart from and different from ourselves; but we are spiritual beings or we are nothing.—Lillian Whiting.

LOST WILL FOUND.

Six years ago Hiram H. Bradley, a well-known resident of Frankfort, Ky., sickened and died. His widow was appointed administratrix, being informed by Bradley in his dying hours that he had no will and that everything was left to her, as there were no other near relatives. The estate was settled according to law. The widow was established as the sole legatee, and there was no thought of a will by any one.

Two weeks ago a trance medium went to Frankfort and in one of the seances told of a long-lost will of the late Hiram Bradley that could be found in a certain book in the law library of the late Judge Joseph C. Sult. A search was made, in accordance with the medium's prediction, with the result that an instrument was found purporting to be the last will and testament of Hiram H. Bradley. It is a typewritten will attested by Judge Sult and witnessed by T. C. Parish and John A. Petty.

Light of Truth and Coming Age, \$2.50 per year. See adv. on another page.

THE FOUNTAIN OF LIFE DISCOVERED.

Who of us is not seeking more life? What intelligent man in all the past has not sought a solution of the question? How can I secure greater length and breadth of life? A fountain of perpetual youth has been the blissful dream of all the ages.

At last it has been discovered. Where is it? Why? Man is in the midst of a universe of creative force. When we become cognizant of the fact that we are a center of creative energy or force in a unlimited universe of like energy or force, we must see that there is no reason why we should not draw on that force to any extent. We have only to learn the laws that will enable us to do so." The above is a quotation from Leroy Berrier's book "Cultivation of Personal Magnetism." The author then proceeds to give the means of drawing on the "unlimited universe of creative force."

No person should fail to possess this book. To the poor it means success. To the diseased it means health. Cloth bound, \$1; paper, 50c; 5 cents postage. For sale by The Light of Truth.

PHOTOGRAPHY OF SPEECH.

Two English professors, E. L. Nichols and E. Merritt, have succeeded in taking photographs of various vibrations of sound. This they accomplished by means of a long photographic film, arranged in a cylinder and made to rotate at a high velocity. With the film and a specially constructed lamp, it was found possible to take photographs of the vibrations made by various sounds.

It was clearly demonstrated that the sounds of such words as "die" and "sigh" made very similar vibrations, while words that bore no similarity of sound produced entirely different vibrations. The experiments were carried to the extent of connecting a series of photographs and testing the possibility of reading them as a line of ordinary writing is read. When one of the experimenters had become familiar with the various forms of the records, a series of these was taken on a plate while the person chosen to make the test was absent from the room. The photographic plate was then taken to him, with the very interesting and satisfactory result that the sounds were read off like print.

Mrs. Kiddlet—Why, children, what's all this noise about?

Little Jamie—We've had gran'pa and Uncle Henry locked in the cupboard for an hour, an' when they get a little angrier I'm going to play "going into the lions' cage."—Tid-Bits.

SPIRITUAL ESSAYS

SPIRITUALISM AND THE DEVELOPMENT OF CHARACTER.

By Nora Batchelor.

The world is growing better. Some of us know it, others think so, and we all hope so; but we are all forced to admit that it is not growing better so fast as it is growing wiser, that moral and spiritual development are not keeping pace with intellectual growth. Why? Is there a reason for this? I think there is. As a people we worship at the shrine of intellectual greatness. Next to the possession of riches, we covet the fame, position, power, which follow in the wake of intellectual achievements. As individuals, we not only admire the highly developed and richly stored mind, but we wish to possess one; and we know very well that the only means by which to secure it is to work for it. We make it an object to be attained, and consciously strive for it. We work early and late, year in and year out, bending all our energies of thought and will to the attainment of this end, the getting of knowledge and the development of mental power. But what of character, of moral excellence, of true spiritual development? We admire these things to be sure—when we have sufficient insight to perceive them, when we are not blinded by the glitter of wealth, nor dazzled by the display of brain—but we pay our homage at the shrine of intellect. Moral excellence, a lofty spirituality, appeal to us in a way and at times we really wish that we might attain to these things—if it were not much trouble. But as a rule we are content to admire, to sit down and gaze at the ideal, quite content to let it remain the ideal. We have no thought of making an effort toward actual realization. Our efforts are directed to other ends. We do not work for it, nor strive for it. We have no burning desire to possess it, to realize it; on the contrary, we have a lurking notion that actual realization is impossible, that the ideal life and character is merely a beautiful dream, incapable of being drawn from the clouds and incorporated with the affairs of this earthy old world. We cherish a vague but pleasing hope, however, that some time, in some higher state of existence, we shall be gently led into a state of ideal perfection, by some inexplicable means, and without effort on our part; that that which is so impossible of attainment here, will there be realized in all its beauty, without struggle and without work.

What we can not attain here with the most strenuous effort, can never be attained hereafter without effort. The mistake is in supposing that it can not be realized here and now. If we would set about the development of character with the same earnestness and determination with which we strive for intellectual or material ends, we would soon find that some degree of success is not so absolutely impossible as we had supposed. But the ideal of character is not held before the aspiring youth of our land with the persistency and insistence which brilliant intellectual achievements are held up to them. The term education

is synonymous with mental development, with learning, scholarship. Although moral and spiritual unfoldment are included in our definitions, the term stands in common parlance for mental training only. Our schools and colleges are devoted to this end, and to this end alone. I am often reminded of an answer which a pupil of mine once gave in reply to the question: "What is a university, Ralph?" "Oh," he said, with some indifference, as if that were easily answered, "It's a place where big folks go that want to get smart." I thought and still think that the child had penetrated the secret motive which impels most minds to educational centers—they want to get smart. Why? Because smartness is the one thing save wealth which the American people adore. I would not disparage intellectual training. No one holds intellectual attainments in higher esteem than I do. The desire for truth, knowledge for the pure love of it, this is one of the highest incentives to activity in the human mind. But I can not help thinking that if we possessed one-half the admiration, if we had one-half the desire, if we put forth one-half the effort for moral and spiritual development, what a different world this would soon be. If our young people were possessed of one-half the ambition to master selfishness, and all traits and tendencies of the lower nature, that they have to master a language, a science, or the higher mathematics; if they were one-half as anxious "to get good" as they are "to get smart," what a transformation would soon be wrought in society!

And now, to come directly to the point, who are to take up these questions of ethical culture, moral development, spiritual unfoldment, who are to insist upon the necessity of these things, discuss them, press them, urge them, if not Spiritualists? Who are to demonstrate the possibility of realizing the ideal, of attaining spiritual life while yet in the flesh, who are to lead in the instruction and unfoldment of spiritual things if not Spiritualists—they do not hope and believe but know that man is an immortal soul, that he is a spiritual being here and now, that he possesses within himself the possibilities of a higher and more glorious life than the average mortal has yet dreamed of, possibilities not of another life alone, but of this, that need not wait for the change called death for development, but that may and should be realized on earth today.

Spiritualism has a threefold aspect. There is the phenomenal side, which we all admit to be necessary; the philosophical side, which we all recognize as natural and beautiful; and lastly the ethical, moral, or we might say the practical side; for what in all the world is more practical than that which leads to moral growth, spiritual development? Yet this third aspect, the truly practical side, the application of spiritual truth and philosophy to daily life and conduct—this is the side about which least is said. We parade our phenomena, we preach our philosophy, but we do not emphasize as thoroughly as we should the ethical teachings of Spiritualism. The

world should be made to understand more clearly than it does, that we are not mere believers in "ghosts," that we are in possession of some truths beside the one truth that "the dead can come back," that these truths are in the highest degree moral, that they are highly important factors in the formation of character and the growth of soul.

No religion, no system of philosophy yet conceived by the mind of man, contains higher, purer, truer moral, ethical and spiritual teachings than does Spiritualism; yet if these are to become a world-wide force in the regeneration of character and the upbuilding of society, they must be taught; and not only taught, but lived up to. It is not enough to hold up our "beautiful philosophy" for the admiration of the public, as the Christian holds up his ideal of Christ, one day in the week, and forgets all about it the other six. We must show results in life and character. It is not enough to give an intellectual assent to the truths of the Spiritual philosophy, to accept the ideal merely as an ideal, and to follow it as so many Christians follow Christ, at a distance sufficiently remote to insure no loss to material and selfish interests. The church has well nigh lost whatever moral force it may have once possessed through the failure of its adherents to demonstrate in their lives and characters the truths which they pretend to believe. Not that there are no sincere and beautiful characters among so-called Christians; but take them as a class, you would find it necessary to label them with a tag in order to distinguish them from common, ordinary, "unregenerate and sinful" men. No sane man ever yet denied the truth and beauty of Christ's teachings, but the cant and hypocrisy of his pretended followers have sickened many good people of his very name. "In Christendom," says Emerson, "where is the Christian?" Let it not be said of us, "Among Spiritualists, where is the truly spiritual man or woman?"

Is our sight so dim, our faith so weak, our knowledge of spiritual realities so small that we can not live up to the truths of our philosophy here in the present life? If we believe in the spiritual life, why not live it? Why not aspire to it, consciously strive for it, bend all our energies to attain it, as we bend them to the attainment of other and lower ends? Leave it to others who have not the light, the pursuit of material things on the material plane, the wild chase of phantoms through the mists and fog of sensuous existence; but let the Spiritualist be spiritual, and cling to reality. Let him cultivate his higher nature with all the expenditures of time and effort, with all the eagerness and intense desire with which the millionaire gathers wealth, or the scholar pursues his task. Let him strive to conquer his lower self, to eliminate whatever faults, blemishes, or unlovely traits of character may have been wrought into the constitution through heredity or other causes; to outgrow littleness, narrowness, and all forms of selfishness; to ignore the world's standard of value and criterion of success, and to set up one of his own, to measure all things by the effects they produce in the soul, and to set the highest value on those which stimulate and promote soul-growth; in short, to make spirituality of life and thought the supreme end, to which all else is subservient.

As individual man grows older, he grows wiser, in worldly ways, but does he grow better? Gray hairs are often a sign of wisdom, or ripe thought and mature judgment, but are as frequently

a sign of perfected character, of spirituality, of generosity, charity, magnanimity, highmindedness, and sweet serenity of soul? How often do we see greed, avarice, selfishness, and a regard for trifles and the very pettiest of things, more pronounced in old age than in early life! How many characters are more beautiful in middle life, or in old age, than they were in youth? "Truth is sad," says Emerson, and I am afraid that if we were to investigate the facts, we would find that the average character changes little during periods of ten, twenty or thirty years, or from youth to age. That which was beautiful in old age was beautiful in youth; that which was ugly in youth too often remains so unto the end. We feel that this ought not to be so, we do not like to believe that it is so. We like to believe that life is progressive. But how much are we doing to make it progressive, and how much are we relying on the blind forces of the universe to carry us onward? So much is said in these days of the laws of evolution, of the upward trend of things, of the innate tendency of all things to progress, that we are in danger of falling back upon these as a means of grace, and of sitting down with the cheerful prospect of being evolved, in the course of time, and without effort on our part into beings of beatific virtues and godlike attributes. It is a mistaken and mischievous notion. We will progress in the spiritual life in proportion as we aspire to it, consciously seek and strive for it; in proportion as we learn the laws of soul-growth and faithfully follow them; in proportion as we strive to realize the ideal in our actual life, while building it afresh each day. We need not fear that we can ever catch up with the idea. It will grow faster during the night than we can actualize it during the day. "So journeys the mighty ideal ever before us," says Emerson, "it was never known to fall into the rear."

In the teachings of what are known as the New Thought doctrines, is a truth which we Spiritualists not only should and do recognize, but should put much stress upon, namely, the efficacy of thought-power in the realization of ideals. Mental Science, Christian Science and the various schools of mind cure have laid much emphasis upon the power of thought in the working of changes in the physical organism. But now we have a class of thinkers who make a wider application of the same truth or principle, who teach the marvelous power of thought in the working of changes in disposition, in character, in the soul itself. Here is a truth to which we Spiritualists should give heed. It belongs to us. It is kindred to the truths we already possess. It is naturally and necessarily a part of Spiritualism, that is, if Spiritualism is to stand as the expression of a Universal Spiritual philosophy, not as the expression of partial truths, or of two or three special truths. The discovery of a power in man which can eliminate disease and all the ills that flesh is heir to, is certainly of great moment; but the discovery of a power that can regenerate character, change the very nature of the soul itself, and transform the ideal into the real, is of far greater moment.

Moral development, ethical culture, spiritual unfoldment—these are what the world most needs today; these are the things which our friends who have crossed the border insist upon as of most value, as most needful to be obtained in our journey here below, as the richest part of the few possessions which the spirit retains after its escape from the tenement of clay; these are the things for which Spiritualism should stand pre-eminently.

The friends who have passed from human view, "beyond death's cloudy portal," leave their bright abodes in the unseen, the pure air of that higher realm, and come again into the dense atmosphere of earth, not only to assure us of their continued existence, but to awaken the higher nature of men, stir the dormant faculties of the soul, rouse us to a keener appreciation of spiritual realities, and lift the world's thought to a higher plane. If we could only realize more clearly than we do the unselfish love and devotion, the untiring efforts of these invisible ministrants! If we would only co-operate with them, and strive to do for ourselves what they are ceaselessly striving to do for us!

Let us put more emphasis upon the moral ideal. Let it be understood that one demand of Spiritualism is the exercise of self-culture; that the chief object and highest endeavors of every true Spiritualist is the unfolding of the spiritual nature here in the present life, the development in himself of all the lofty and beautiful attributes of the soul, and the elimination of all low traits and selfish instincts; that he consciously strives to live upon the highest possible spiritual plane, and that what he desires for himself he desire of all men; that he is not only willing but anxious to do whatever may lie in his power toward the bettering of human conditions, and the uplifting and ennobling of all life everywhere.

NORA BATCHELOR.

EDUCATION AND ETHICS.

We frankly criticise the shortcomings of our present day secular education which fails to properly develop a well-rounded, liberal and just character. We want a broad and comprehensive system of schooling, as utilitarian as it is philosophical. Popular education can and should develop character as well as bestow intellectual training. We must bring forth a new manhood and womanhood in which the most divine thoughts which have emanated from the noblest of earth's seers, prophets and poets will exert a preponderating influence.

At first thought it seems incredible that in the resplendent blaze of intellectualism and scientific progress, which have marked the nineteenth century, ethical culture or character building should have been so generally ignored in popular education. The education of the future must center the energies on making a broad, tolerant, pure and inherently honest manhood and womanhood. Ethical culture must be the foundation upon which an enduring civilization is built. Then the multitude will walk upon the royal road of light—the luminous pathway of true spirituality. Millions would learn the mysteries of the ages which reveal true happiness, because the higher faculties would be from childhood developed. The windows of the soul would no longer be darkened, and humanity would be lifted from a plane where selfishness, sensualism and animal instincts exert a major influence to an altitude over which the spiritual would transcend base and brutal forces, an altitude where good would overcome evil as naturally as sunshine overpowers darkness, an altitude where the million might gain the vantage-ground from which the luminous few of all ages have voiced divine truth, where the ideals which haunt the soul of every noble life could be realized.

The multitude of people are possessed with a vague hunger—an ill-defined longing or soul-thirst for the presence of nobler ideals, for higher life. They sense the nearness of truth,

have caught a haunting glimpse of higher life and can no longer rest content in the valley of sensuous existence, and yet are not ready to come up higher, or, perchance, amid the babel of voices, fail to hear the notes of everlasting truth, which bears with it the music of eternity.

There is no innocent pleasure or happiness that is denied to any rational being. When we once thoroughly comprehend that vice and wrongdoing lead directly to misery, we will not likely indulge in them, nor break natural laws, if we understand them. Ethical culture calls forth all that is finest and best calculated to yield the purest and highest pleasures.

Thoughtful teachers and careful students of social and ethical problems have observed that man's life is largely moulded by impressions given at certain periods in life, and at no time has thought such destiny-fixing power as during the early years of life, when the brain is plastic and receptive. The child who at school receives only dull and irksome instruction, and into whose home life the higher pleasures do not enter, will soon have his brain filled with low ideals and gross pleasures found on the sensual plane. Let the mind during this formation period brood upon base objects and imaginings, and a downward bent is given to life. Low jests, coarse language and frequent participation in degrading deeds result in making a man with low ideals, sensual tastes and uncontrollable appetites. It has been proven that when children come under ennobling influences, with minds filled with ideals refining in character, the aspirations, tastes and bent of life generally respond to the upward impulses.

The new education is an intelligent attempt, based on practical experience and undisputed facts, to illuminate the brain, giving not only a trained intellect but a mind capable of forming independent judgment; to cultivate the higher nature that the finest sentiments of life and the most real sources of delight may be fully appreciated by the awakened soul, and thus give to the republic a normal manhood and womanhood. The acquirement of education can certainly be made more interesting and profitable for both scholars and teachers, if moral instruction is made a part thereof, for then they will be friendly and help each other. What we need and must have, if our civilization is to escape the wreck of intellectual education which has preceded it, is the introduction of a comprehensive system of ethics, extending through the several departments, moulding character along the highest moral lines in which purity of thought will be so impressed that sensualism will become as repulsive to the moral vision as a loathsome sore is repellent to the eye. The child must be taught to abhor impurity, taught that the body is the temple of the soul, a place sacred to that which is pure, fragrant, ennobling.

No schooling can give contentment which does not develop and round out character. In a noble character we find the fountain head of pure happiness—the foundation on which rests the structure of human weal. Development which comprehends soul culture is the lesson which the highest inspiration of the ages has endeavored to impress, but which man blindly and dumbly has refused to hear, seeking, ever vainly seeking happiness through might, through wealth, intellectual channels and religion.

The new education seeks, in a perfectly rational and common sense way, to teach all the keys of the human brain which can yield divine harmony.

This result cannot be accomplished through the old methods of intellectual drill. It unfolds to the child mind the inherent loveliness of the pure, the elevating and refining; it changes the school from the irksome prison into a temple of delight, where the youth are fascinated into goodness and greatness. It is less difficult to fascinate them into the ways of virtue and progress than to drive them thither.

The boys and girls of the present time will be our future men and women, and it is an easy matter to make them good, pure, useful, honest, just and happy by a little ethical instruction and training.

"The surest way on earth to make

A great and glorious nation
Is for each boy and girl to get

A moral education."

In past ages people have been taught that theology and ethics were one and inseparable—that the church alone was competent to instruct the youth in ethics—that the true faith was the only fountain head from which high morals could flow. What the true faith was depended upon locality and the phase of the religion, whether it was Mohammedanism or Catholicism or Calvinism or Mormonism, etc. It frequently evinced a spirit of persecution which was destructive of true growth and real progress. "True religion," in one land was "heresy" in another. The theology of each land held the popular mind in thrall. The atmosphere which should have been permeated with love hope and hospitality toward all truth and all life was chilled with hate and partisan strife.

We find today a civilization jeweled with magnificent cathedrals and churches which tell of schisms, hate and strife. The church has been in the ethical business for centuries, yet we fail to see that the world is any better for it. Compare our republic with Spain where, it is probable, that education is more completely under control of the church than in any other land. If ethical instruction is to be conducted under the auspices of any church, we object. We have too lately come from the horrors of the Dark Ages to fail or recognize the danger of permitting dogmatic theology within the temple of popular training. Hence the people of this modern age have objected to introducing aught beyond intellectual training into general education.

A new series of ethics is needed and demanded as much as anything else for the improvement and advancement of our nation; and I see no reason for any further delay. It will be a benison to the rising generation. We can have a system or a code of ethics outside and independent of any church system; for we already have the ethics in abundance from modern inspired writers and noble minds; and it would be no difficult undertaking for careful and thoughtful scribes to collect a respectable body of ethics for use in the common schools that would meet with popular favor. This is a philanthropic enterprise. I am somewhat enthusiastic and would like to assist, or at least suggest some ethics, and I would like to hear from others on this subject.

A. H. NICHOLAS,
Summerland, Cal.

HYPNOTISM AS A REMEDY FOR MENTAL TROUBLES.

Hypnotism has become so associated with quackery and humbug that few realize the good results obtained from it when applied to the treatment of disease in a scientific way. Dr. Herbert A. Parkyn, of the Chicago School of Psychology, is the author of a very interesting little book on this subject, with the above title. He explains that to cure mental diseases it is not in the least necessary to put the patient into a profound sleep, but merely to secure complete attention to the suggestions of the operator. 10 cts. Light of Truth Pub. Co.

JAMES MARTINEAU.

Martineau and Gladstone, the man of thought and the man of action, they belong to the world as well as to England. They came in with the century and returned to God with her, having helped to fulfill the vast and unknown purposes of eternal Providence.

Martineau was a reformer and a radical in religion, but conservative in political matters. Gladstone was a reformer and a radical in politics, but conservative in religion, and he never made any original contributions to the religious thought of the world.

Martineau is known as a writer of many books on ethics and metaphysics, and to him may be truly given—what was vainly given to Henry the 8th—the title of Defender of the Faith.

He was affiliated all his life with Unitarian churches and was a gifted exponent of Unitarian philosophy, but his sympathies were with all humanity irrespective of religious belief—"the world was his country, and to do good was his religion"—and so the trend of his thought made him indifferent to organization and opposed to all sectarianism.

He felt deeply the words of the poet,
"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of thee,
And thou, Oh Lord! art more than they."

It was given to him, at the age of 95, to retain his mental faculties and his keen appreciation of life, and his last book on "The Seat of Authority in Religion," written in advanced age, was also his most radical book. No man had a deeper reverence than Martineau for the Bible or the character of Jesus, yet he could not conscientiously yield to either the seat of authority in religion—that authority which belongs only to the voice of God in the soul, the law within, not on tables of stone, but on fleshly tables of the heart.

A contemporary of Huxley and Darwin, and a long line of men illustrious in every department of natural science, he took the best they could give him, and it was to him only a part of the retinue of that mighty Being in which we live. "But the thunder of his power, who can understand?"

Life was to him spiritual, not material; the spiritual was the real, and the material was the shadow.

He was so truly humble that he realized that earth's wisest men are but

"As children crying in the night,
As children crying for the light,
And with no language but a cry."

The cable is telling every day of England's losses, and little notice will be taken of the passing of him who was among her wisest and best. His were the victories of peace, not of war, and of him it may be said, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

FLORENCE M'GRAUGH.

Abstract of a sermon by Mr. Secrist, of the Burton Highlands church, All Souls.

IMPRUDENT MARRIAGES.

This is the title of a new and remarkable book just published. It is already in great demand, for the author's first book had a sale of over a million copies in England alone.

Imprudent Marriages points out many important facts that vitally concern every young man, but that comparatively few ever think of. It will be worth its weight in gold to any man who reads it carefully. It is not intended for children.

Do not confuse Imprudent Marriages with books that are sent out to advertise doctors or medicines. It is nothing of the kind. If you want to know what it is send 5 cents and it will come by return mail. Address the Light of Truth Publishing Co.

MISCELLANEOUS.

DISCIPLINE.

The babe, as soon as it is born into this physical world, manifests by its first cry, the inborn traits of human nature, namely, to rebel against rules in use for ushering man into this world; and it at once becomes the parental duty to begin the discipline of the child, for if left to its own instincts it becomes self-willed and inclined to rule, even by its cries, the members of the household upon whose loving care it is dependent. Children learn much faster than is generally supposed, and the necessary discipline is too frequently neglected until habits are formed which are hard to eradicate, because in that tender period of life every sensation and experience sinks deep into the life tendrils and are firmly rooted, thus becoming factors in shaping the life and character of men and women. However, we do not mean to be understood that to discipline the child means to corporeally punish the helpless infant because it is cross-grained and feverish, after having been indulged in various ways to create such results, nay. True discipline is to be administered in the greatest gentleness, but firmly, when you wish to form fixed habits in a child. It will never do to deny them that for which they first one moment, and then give up to gratify them the next. Nay, be resolute but free from ill temper. With kindness and firmness alone you can succeed in laying the foundation of noble character in your children, and help them to grow up to be a constant joy to yourself and a blessing to the world, thus blest themselves. How often from the spirit side of life we observe the wrong treatment of babes by their own mothers, who, although they love them, lack judgment in the care that is to be bestowed upon these helpless ones until they are grown in strength of body and mind to repay the parents for this service.

How often, yes, in 75 cases out of 100, we see the fond mother first indulge her infant unduly, and when the effects thereof are unpleasantly manifested, actually abuse the helpless creature; then, when it breaks into heart-rending sobs, the mother, having indulged in a fit of ill temper, snatches up the infant and nurses it, when at that moment the nourishment is equal to poison in its effects on the system of the helpless babe. Thus have been engendered the ailments and diseases of the human family, to a large extent, and there is weeping, praying, and in some instances, cursing God for allowing all these awful things to take place, when in fact, they are but a natural sequence of the conduct of these very complaining ones. The wrongs done to the unborn by undue indulgence and then the wrong treatment of the child after birth, form a record throughout man's life on earth which show that these are the most serious mistakes made by mortals and therefore are in the greatest need of correction.

Without proper discipline there is no proper compliance with rules and duties. Proper discipline consists in this: To treat the babe from the very first tenderly, minister lovingly to its needs, but never indulge it in anything that will lay a foundation to ill traits of character, or foster selfishness. When a child is fretful, try and ascertain the cause and use the proper remedy without holding it in your arms, rocking the cradle, or tossing, or any of those methods mothers seem to think helpful. They are positively in-

jurious, detrimental. It is the parents' duty to teach the children rest, when they are quite young, for it is rest they need for bodily and mental growth and strength. So much tossing, rocking and fostering of wakefulness and fretfulness have had effects upon the developing brain. The perverted ideas entertained by so many, that they must be upheld in idleness, are created in their infancy by undue indulgence of their manifested ill whims. Children that are indulged in idleness, as they grow old enough to render small services, soon acquire the bad habit of saying "I won't do it" and "make Jim or Johnny do it." This is the result of lack of proper parental government and to cover up their own defects herein, parents often hire their children to do this or that small service and then, when in later years all turn out wrong, they would like to blame God for that which they had neglected to do and which as a sacred duty was entrusted to them. Discipline is necessary, for true, beneficial education is impossible without it. Wrong ideas are easily inculcated by wrong training, as well as by wrong teaching and in later years must be eradicated from the mind and system in order to induct truth as it is; and every one who has to go through this process realizes painfully what a price he or she has to pay for truth. The changes from a course of worldly selfishness and warped ideas in regard to one's relations and duties as a factor in the whole human family for its weal, are slow and painful and could be economized if children were better born and better trained.

This to do is the greatest need of the hour and worthy of the best efforts of all parents.

MRS. M. KLEIN.

Van Wert, O.

HOW SPIRITUALISTS DIE.

We are often told by those who know nothing of the teachings of Spiritualism that "it will do to live by, but it will not do to die by." This is a great mistake, as is always shown on investigation.

Last week we officiated at the funerals of four Spiritualists, namely, Mrs. Sarah Price Carr of Leesville, O.; Mrs. Margaret Miller of Alliance, O.; Chester D. Clapp of East Claridon, O., and Oscar Severns of Minerva, O., each one of whom was conscious to the last, talking confidently and cheerfully of the coming change, making detailed arrangements for the funeral, etc., etc.

Some of them were permitted to see and converse with the spirit friends up to nearly the last hour, all of which gave confidence to the one about to depart for the higher life, and consolation to those to be left behind.

Last October we officiated at the funeral of Mr. E. W. Turner of Newton Falls, O. He was state organizer of the Ohio Grange and president of the Mahoning Valley Spiritualists' society.

His wife told us that he was anxious to go, and often said: "Why don't they come for me?" He was repeatedly controlled by his spirit guides, Dr. Harvey and an Irish sailor. They told Mrs. Turner, through Mr. Turner, that there was no help for him. The night before he died Dr. Harvey controlled him and gave a half hour's talk, closing with a beautiful improvised poem.

The Irish sailor also took control of Mr. Turner the night before he passed away, speaking in his familiar dialect for the space of an hour. He told them all had been done that they could do; that they could not save him. His words were full of sympathy, as well as encouragement for the sorrowing wife in this, her hour of deepest trial.

Spiritualists have tens of thousands of such beautiful experiences as those here recorded to prove the reality, as well as the blessings, of this heaven born religion. It sheds a beautiful halo of light around the darkened tomb, opens the very gates of heaven, gives us glimpses of our darlings over there, and brings the blessed assurance of a glorious reunion in the by and by. I would ask of those who oppose Spiritualism, and who say "it will do to live by, but it will not do to die by," what could be given us that would be better "to die by" than such tender and loving messages of assurance from our own spirit friends who are the occupants of the world we are all soon to inhabit. Sister and brother Spiritualists, let us cherish this beautiful revelation, and continue to work for the truths it teaches until none shall fear to die, nor none shall doubt a life beyond the grave.

E. W. SPRAGUE,

745 High St., Alliance, O.

ABSOLUTE TRUTH—A VISION.

(By J. C. Ferrell.)

A man in simple garb, holding in his hand a glistening cup with this inscription, "Fearless Investigation." He stands at the head of a beautiful stream, spanned by the bridge Acceptance of Truth. At the head of the stream is a massive white rock surrounded on all sides by nature in its virgin beauty. Beautiful green moss carpets the ground, from which spring trees and shrubbery of all kinds. Bright flowers lift their faces to the sun as it glints through the tree tops. Birds make sweet melody and nature in all its perfection is there, the handiwork of Infinite Life. From a cleft in the rock, over which there shines in brilliant diamonds the words Absolute Truth, flows the Living Water. As far as the eye can reach, we see thirsty souls coming, hastening to quaff their thirst.

As the man dips the cup in the glistening liquid and holds it out, one steps upon the bridge, drinks eagerly, crosses over and goes on his way rejoicing. So they come and go, some crossing the bridge and going on happy and rejoicing, others refusing and holding to their old fables and going away sorrowful. Now, one comes bent with years and a grievous load. Upon his back is a huge Bible, bound by the cords of superstition and fear, and with the prejudice and teachings of centuries piled on top of it. His soul is hungry. He is thirsty. He is tired and weary of his load, but knows not how to rid himself of it. As he nears the man he looks at the clear running water, the beautiful cup and the bridge. He hesitates, but, as the cup of sparkling water is held towards him, he gathers courage and steps upon the bridge and drinks like one famished. As he drinks the cords break and his burden falls from his back into the stream, and is carried swiftly away. He straightens up, steps clear across, and, shouting and rejoicing, goes on his way. The Acceptance of Absolute Truth from the cup of Fearless Investigation has freed him from bondage and brought joy and gladness to his soul.

So will a like course do for every one who fearlessly investigates the creeds and dogmas and teachings of superstitious humanity, seeking only truth and willing to give up error.

FATHERLY COUNSEL.

"Allus be bones' an' honrable, bred-dren," says Rev. Rastus Snowblack, "an' doan' on no 'count sell yo' birth-mark foah a mess o' pottage."



MR. VICTOR WYLDDES.

This remarkable medium is now fulfilling an engagement of two months' duration with the First Society of Spiritualists, Washington, D. C. He is a brilliant inspirational speaker, and a very fine psychometrist. As a man, Mr. Wyldes is very unassuming, though possessed of scholarly attainments. He came to this country from England in 1897, carrying letters of recommendation from Mrs. Emma Hardinge Britten and many other prominent Spiritualists. He has also a large portfolio of press notices and testimonials testifying to his services for the cause in England for more than ten years. His public work for prominent societies in America has given entire satisfaction. Secretaries of societies and camp meetings are respectfully invited to write for Mr. Victor Wyldes's terms and dates, addressing Mr. Wyldes, care of Mark W. Moore, Jr., 200 D street, N. W., Washington, D. C.

OBITUARY.

At Roaring Branch, Penn., Feb. 3d, Lloyd L. Washburn, in his 89th year. He was one of the pioneer Spiritualists, having been convinced of the truth in his own home soon after the Rochester knockings. He was a man of uncommon intellectual powers and very strong individuality. Services were conducted by Mrs. E. J. Demorest of Pittsburgh.—J. A. Praster.

ANY WEAK PERSON

Can Gain Strength on Grape-Nuts.

A member of the Chicago Press Club, Mrs. F. M. Black, 76 26th St., Chicago, says she has obtained so much benefit from Grape-Nuts food that she wishes to offer a voluntary testimonial: "Three months ago I had an illness which reduced me greatly, when convalescent I wanted a great deal to eat, but nothing seemed to satisfy me.

"Very soon after a meal I felt that sense of emptiness, 'an aching void' as it were, though really not hungry. The fact is, the food I was then taking was not properly assimilated and I was improperly nourished, which accounted for my lack of vitality and weak condition, constant exhaustion and inability to gain my flesh.

"I started in on Grape-Nuts food, husband laughing good humoredly at the time. I ate it with cream, and the result was most surprising. After the first dish I felt a great sense of satisfaction. I have now been using Grape-Nuts but a week; have gained several pounds, the old gnawing has gone entirely. I retire and sleep well at night, whereas I used to awake in the night and was unable to sleep again until I had taken some sort of food.

"Husband is much surprised at the result and tried Grape-Nuts himself. He is delighted with the food. With best wishes for the great food and its makers, I am, respectfully yours"—adv.

THE ILLINOIS STATE SPIRITUALISTS' ASSOCIATION.

The regular monthly meeting of the Illinois State Spiritualists' association was held at Steinway hall, 17 East Van Buren street, Chicago, on March 7. Each successive meeting of this association has been better than the preceding one, and this last was certainly the best yet. The hall was packed, and the audience enthusiastic. The only fault with the talent was that there were so many good speakers and mediums that there was not time to hear from one-half of them.

The mediums are beginning to realize the important position which this association holds in the cause of Spiritualism, and most of the best mediums in the city are working devotedly to strengthen it. And it is certainly a fact that no movement was ever inaugurated that has done so much to harmonize the mediums and cause them to work together for common good as has the Illinois State Spiritualists' association.

Among the test mediums present were Mrs. May Goodrich, Mrs. Emma Brown, Mrs. M. J. O'Connor, Mrs. Dr. Edwards, William Stanabury, Mr. and Mrs. Kinkead and Mrs. M. A. Jackman. Mrs. Jackman's work was most wonderful. One never knows before hand what phase she is going to employ, and on this evening it was slate-writing and pictures. Several messages were received on the slates in full light, and two pictures, one a landscape and the other a portrait. The landscape had upon it the name of the person for whom intended, while Mrs. Jackman declared the portrait was for the person who recognized it. It was passed around until it reached a gentleman who was a stranger in the city. This gentleman recognized in the portrait the face of an aunt, whereupon Mrs. Jackman tried to get the name of the aunt upon the slate. She succeeded in getting the name in full. The applause which was accorded her was well merited. The gentleman's voice, as he rose to acknowledge the test, was filled with emotion. In fact he was almost speechless at the surprising gift from the spirit world. He said: "I think this most wonderful. The features are perfect, the name is correct and I have never had the slightest acquaintance with the medium."

During the past month two benefit seances were given for the association—one by Mr. G. N. Kinkead and the other by Mrs. Jackman. It is in this way the mediums are showing their interest in the association, and their efforts are highly appreciated by the officers of the association.

The next meeting of the association will be held on April 4, at the same place, and we hope to see all the Spiritualists present.—S. J. Marshall, Secretary.

NOTE FROM G. B. STEBBINS.

Referring to the resolutions and testimonials adopted by the Michigan Spiritualist association at the mid-winter convention at Lansing, and printed in last week's Light of Truth, Mr. Stebbins writes:

"The resolution came from Lansing today by mail. I never dreamed of its existence or intent before seeing it. I could not so write of myself, but 'what is writ is writ,' and readers can moderate some statements, which are from good and true men and women whom I love and prize, although, after the fashion of many friends, they are a little to blind to my faults. I have tried to do some good things well. Surely they aim to do well by me. So I thank them and prize them. We all know we are human, not perfect. S."

Detroit, March 2, 1900."

THE FOX MONUMENT FUND.

I have a few more names of contributors to the Fox fund not published in your issue of the 10th inst.: E. H. Benn, \$1; Thos. Middlemist, Cal., \$1; —, Hamburg, Ia., \$5; Mrs. H. of Me., 20 cents.

Thanks for the truth expressed in the heading to my statement, "Responding to a Worthy Appeal." I am pleased to read the suggestion and liberal offer from Mr. Geo. F. Aichele of Fort Wayne, Ind., and hope to hear from others also.

Contributions, however small in amount, will prove a source of happiness when the donors meet the sisters in spirit life. The Fox sisters are not idlers in spirit life. A message from Ann Leah Fox Underhill soon after her translation in 1890: "Friend Merritt, I am astonished to find many spirits who have been in spirit realms for many years, and do not know it possible to communicate with earth friends until I lead them to some medium." Yours fraternally,

TITUS MERRITT.

Mills Hotel, Bleecker street.

DELAWARE BIRDS DOOMED.

Twenty thousand birds have been contracted for in one section of Delaware and they must be shot within the next forty days. Contracts have been signed and the work of slaughter has already begun. A New York house placed the order. The birds are to be killed for their feathers, which will decorate the hats of women. Eight cents per bird is the contract rate, and that is why the woods and fields swarm with gunners. The contract is supposed to be strictly within the law. It calls for owls, blackbirds, seagulls, red-winged blackbirds and crows. On its face it is irreproachable. Prominent sportsmen here have undertaken this gigantic slaughter and they are subletting the contract throughout the county. Birds are being snared as well as shot. Nearly two thousand birds have already been shipped.

STRANGE NEW SHRUB THAT CURES KIDNEY AND BLADDER DISEASES, RHEUMATISM, ETC.—FREE.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood of Lowell, Ind., writes that in four weeks Alkavis cured him of Rheumatism and Kidney and bladder disease of ten years' standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of No. 400 Fourth avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of Light of Truth who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power.

IMPRUDENT MARRIAGES.

This little book by Robert Blatchford, author of "Merrie England," is an answer to the common argument that if all laborers would be industrious and economical and avoid imprudent marriages, everyone would be prosperous and happy. There is not much left of this argument when Mr. Blatchford gets through with it. His conclusion is that if the state of things in England today is such that a man willing to work must be denied the joy of honorable love, marriage and children, then the state of things in England today will not do. The booklet makes interesting reading in America as well, and it costs only five cents. Light of Truth Pub. Co.

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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Reifsnider, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

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SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

BY G. S. CARR, M. D., Columbus, Ohio, *****

"WHEN THOU DOEST ALMS, LET IT BE DONE IN SECRET."

After spending the morning hour last Sunday in answering questions on local affairs, Dr. Talkwell said:

One of the curiosities of history is the modern conception of the teachings of Jesus. Exactly those things that Jesus forbade his disciples to do are today regarded as the special signs of Christian discipleship. On the other hand, nearly all that he regarded as essential is systematically ignored. It is the irony of fate that nearly everything that he strove to eradicate from the minds of his followers is now done in his name, for his sake, and professedly derived from his teachings.

'Tis passing strange that such plain, direct language as Jesus used could be so perverted except by deliberate intention. For instance, out of the many things that Jesus taught which have been absolutely reversed in practice, let us select three—alms-giving, prayer and fasting.

These things, Jesus taught, should be done secretly. Nowhere and at no time did he give anyone the slightest pretext for supposing that they could be done publicly, except in direct violation of his express directions.

In regard to alms-giving, after warning his followers against the practice of those who make their alms-giving public in the street or synagogue, he said: "But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be secret." How can such clear language

be misunderstood? Not only should our alms-giving be so secret that our neighbors do not know it, but so secret that our left hand should not know what our right hand doeth. This hyperbole was used to emphasize his thought of the importance of secrecy in this matter. For the sake of those who give charity, for the sake of those who receive charity, it should be secret, sacredly secret. Only then will the Father who seeth in secret recompense thee. In other words, it is only secret charity that accomplishes the purposes intended. Charity ought to be so indirect, so secret, that although the recipient gets the full benefit of it, yet he does not know that he has received any charity.

How any one who has a particle of respect left for the teachings of Jesus can consent to go deliberately into public alms-giving after reading these sayings of his, is one of the puzzles in mental athletics very difficult to solve. Here are the plain words of Jesus, warning against publicity, commanding the most careful privacy in alms-giving and yet his professed followers use every means in their power to give each detail of such work the greatest possible notoriety. The daily papers, the street bulletin, the public assembly; all are taxed to the utmost to tickle the vanity of givers, in order to get more givers of the same sort. Jesus said: "When thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have the glory of men."

Instead of sounding one trumpet on

the street and in the synagogues a thousand trumpets are sounded, trumpets unknown to the primitive times in which he spoke. Every facility of modern advertising is used to publish abroad the names of givers, the amounts given, and the wonderful good that has been and will be done by the self-sacrificing managers. O what a flagrant violation of the words of Jesus! To what, despite, are his reasonable requests put. Be it said to the credit of occasionally one giver, however, the name is withheld, either from a sense of native modesty or possibly a secular notion that Jesus has the right of it. Such names are generally signed simply "A Friend." Whose friend is not stated, but from the unwillingness to make public the gift it may be inferred that he is a friend of Jesus at least.

But, it will be asked, how can public charities or relief organizations be carried on if no publicity be given them? Perhaps they could not be maintained in any other way. I do not know. Fortunately, however, this is a problem which the follower of Jesus does not find himself obliged to solve. Jesus had nothing whatever to do with such things. Neither by word nor example did he intimate that he wished his disciples to do anything of this kind. If people would live as Jesus wished them to, there would be no need of a yearly fit of charity hysterics. If every day professed Christians were practicing the Golden Rule, then would alms-giving be in secret, a sacred confidence between friend and friend. But if we disregard the teachings of Jesus ten months in the year we must not expect to make it right by public alms-giving the other two months. Both the ten months' indifference to our neighbors and the two months' loud-voiced anxiety over the consequence of our indifference are alike in direct violation of the plain precepts of Jesus.

Charity fever and ague, I call it. First the ten-month chill, then the two-month fever. Instead of the even temperature of healthy Christian living the year round, we have the intermittent fever of a spasmodic, ecclesiastical machine. If the people were

taught that Jesus wished his followers to do their alms-giving in secret and never, never, let anyone know of it, what a new doctrine this would be. This would certainly be "new theology." And yet here this doctrine has stood on the first pages of the sayings of Jesus as plain as words could make it. We have mouthed the words over and over again, taught our children to say them, and yet what a strange doctrine. What a mischievous practice this would be to the present order of things.

Just think of it. "When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." What a heretical practice this would be. Such alms-giving could not be organized at all. Even the church could not gather or distribute this sort of alms-giving. Secret alms-giving could only be carried on by the direct contact of giver and recipient. The third party would pervert such gifts entirely. What a discouraging state of things this would be for subscription lists, for public donations and even for penny collections. What opportunity would be given for men who have made themselves immensely wealthy from the earnings of other men to pose as public benefactors and Christian gentlemen? What would become of all the pretty pulpit orations eulogizing the Rockefellers, the Wanamakers and the Carnegies?

The rule of secret alms-giving would necessitate a personal contact between each giver and recipient. How disgusting! Such alms-giving could not be done in a hurry, but would have to be practiced the year round. How tiresome! Such alms-giving would need no public office, no salaried officials, no paid collectors. How uninteresting! Such alms-giving would necessitate close acquaintance and actual friendship with those who need charity. How degrading! And yet there is no other way to obey Jesus except to keep our alms-giving secret. No learned quibbling can evade this plain conclusion. And yet we pay men good salaries to make it appear otherwise. Next week I propose to say a few words on the teachings of Jesus concerning prayer.

SPIRITUALISM OF EARLY METHODISM—NOISES AT EPWORTH.

How many modern Methodists, who scowl and sneer at Spiritualism, are aware that John Wesley—the founder of Methodism—was a medium, and thoroughly believed in the spiritual origin of the strange noises and other phenomena at Epworth? Those manifestations were of the same general character of thousands that have occurred in the last 50 years in presence of mediums of a special type. As described by the historian, Abel Stephens, LL. D.:

"They began usually with a loud whistling of the wind around the house. Before it came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rung and jarred exceedingly."

"When it was in any room, let the inmates make what noise they could, as they some times did on purpose, its dead hollow note would be clearly heard above them all. The sound very often seemed in the air or in the middle of the room; nor could they exactly imitate it by any contrivance. It seemed to rattle down the pewter, to clap the doors, draw the curtains, and throw the man-servant's shoes up and down. Once it threw open the nursery door. The mastiff barked furiously at it the first day, yet, whenever it came afterwards, he ran whining or quite

silent to shelter himself behind some of the company. Scarcely any of the family could go from one room into another but the latch of the door they approached was lifted up before they touched it."

"It was evidently," says Southy, "a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the king without disturbing the family."

John says it gave "thundering knocks" at the Amen, and the loyal rector waxing angry at the insult, some times repeated the prayer with defiance. He was thrice pushed by it with no little violence. It never disturbed, however, till after he had rudely denounced it as a dumb and deaf devil, and challenged it to cease annoying his innocent children, and meet him in his study, if he had anything to say. It replied with a knock as if it would shiver the boards in pieces, and resented the affront by accepting the challenge. At one time the trencher danced upon the table without anybody touching it. At another, when several of the daughters were amusing themselves at a game of cards upon one of the beds, the wall seemed to tremble with the noise; they leaped from the bed, and it was raised in the air."

"Some times moans were heard, as from a person dying; at others, it swept through the halls and along the stairs, with the sound of a person trailing a loose gown on the floor, and the

chamber walls, mean while, shook with vibrations. It would respond to Mrs. Wesley if she stamped on the floor and bade it answer, and it was more loud and fierce whenever it was attributed to rats or any natural cause.

"These noises continued about two months, and occurred the latter part of the time every day. * * * They were never attended with any serious harm; they all, nevertheless, deemed them preternatural.

"Adam Clark assures us that though they subsided at Epworth, they continued to molest some members of the family for many years."

The "consensus of the competent" attributed these strange phenomena to "preternatural" causes. Rarely was the theory of trick offered by the learned men of the time, and no one ever discovered the trick, if there was any, and it is believed that the influence of these experiences upon Mr. Wesley's mind was deep and powerful, and added much to his effectiveness in carrying spiritual truth against the cold storm of skepticism that had settled into a dead sea calm over the intellects and religious ideals of the age. In fact, the whole life and work of Wesley was marked by that spiritual life and quickening power that accompanies the superior phases, and great tidal movement of modern Spiritualism. Methodism was one of the great movements that presaged and in-

itiated the divine revolution, which modern Spiritualism is carrying forward for the healing of the nations.

LYMAN C. HOWE.

HEREDITY AS SEEN BY THE SPIRITUAL WORLD.

By Gilbert Haven, late Bishop of the Methodist Episcopal church. Price 10 cts; postage 1 ct. Contents: New Phases of Mediumship—The Sing Sing Prison—Stipenditure—The School of Heredity—The Wolf Child—Story of the Woman Who was Mocked by a Drunken Man; the Effect on Her Unborn Child—Schools in Spirit Life for the Education of Deaf Mutes—Inherited Religions—Elephantiasis. This very important pamphlet upon Heredity, as seen from the spirit life, was written automatically by the hand of Mrs. Carrie E. S. Twing. It relates valuable experiences, showing the lasting effect of environment during the gestative period and the persistence of heredity; often reappearing in alternate generations for many decades. Young mothers especially should study this work. By heeding its suggestions, many errors in the generation and development of offspring may be avoided. Light of Truth Pub. Co.

PENDRAGON POSERS.

A ten-cent booklet of about 60 faintly printed pages under this title is made up of letters which appeared in a Michigan paper and attracted such attention that they have been put in permanent form. The author does not answer questions—he asks them. He points out by searching inquiries the weak points in our present national policy on the management of our new colonies and of our home affairs—the railroads, the banks, the trusts, the saloons, etc., etc. The questions will prove decidedly puzzling to those who believe in keeping things as they are. 10 cts. Light of Truth Pub. Co.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

REMINISCENCES NO. 4.

A Seance With Margaretta Fox—A
Prophecy Fulfilled—Singing
Children on a Ferry
Boat.

By Jay Chaapel.

Oh, my darlings, I am with you,
In your trouble, in your play,
In your sobbing and your singing,
In your dark and in your day,
In the chambers where you nestle,
In the hovels where you lie,
In the sunlight where you blossom,
And the darkness where you die.
—Richard Realf.

In the autumn of 1873 I started from my home in Towanda, Penn., to Boston to fill a promising position. I stopped in New York city three days and visited for the first time Margaretta Fox, one of the world-famous writing and rapping mediums. I had several seances with her; had never seen her before, and she had no human means of knowing my name, business, residence, habits or thought. On her center table were half a dozen common lead pencils, sharpened, ready for use at a moment's notice, and plenty of soft, transparent writing paper.

She took a seat at the table. I sat opposite. Raps came thick and fast on the table, my chair, floor and on the walls. Even the pictures in the room swung back and forth without visible contact. I asked questions mentally and audibly. Both were answered instantly, intelligently and correctly by the raps. Soon she grasped a pencil with haste and vigor and wrote (or the force or intelligence guiding her hand did) from right to left and upside down, instead of from right to left, as is common. I could not read it, and was directed to hold it before the mirror. I then easily deciphered it, though it was written at great speed without regard to straight lines, punctuation or any seeming thought on the part of Miss Fox. I received several terse messages signed by the correct names of friends long since called dead, whom she could not have possibly known anything of. Among them was one from Newton Kinney, an intimate and valued friend for 20 years; a level headed Free Thinker and Spiritualist who passed from earth about a year before. He was a radical, brave, honest, noble, and always in the van of all reforms. The words written out by the hand of that woman who had never heard of him or me, were identical with his thoughts and expression. I have just as good evidence that he wrote, or dictated, those words as I have that he wrote when on earth the hundreds of letters to me, signed by his familiar signature, coming sometimes hundreds of miles through the mails. The writing was his, the sentiments his, the internal evidence his. Among other things, he said: "Jay, I see you are on your way to Boston. You will not stay there long. You will come back here and work for Theodore Tilton and live in his family. Lovingly, progressively, Newton Kinney. Nov., 1873."

Had he said I would go and live in Paris, France, I would have thought it no more Utopian. I had taken the New York Independent many years,

and later the Golden Age, admiring greatly Mr. Tilton's editorials therein. I had a very slight acquaintance with him personally. Had only met him twice when he lectured in Towanda, consequently gave Mr. Kinney's message little consideration. The next day after I received the message I met Mr. Tilton in Printing House square, and was greeted cordially and heartily. He soon suggested my working for him in his office. It ended in an agreement to do so if I could get released from my engagement in Boston. I went on to Boston that night got released next day and came back to New York and took up my abode in Mr. and Mrs. Tilton's home at their request, at 174 Livingston street, Brooklyn, N. Y., verifying Kinney's prophetic words to the letter.

My home there was pleasing, instructive, yet sad. Sad because the great scandal broke out the next June in all its Christian fury and venom. I met there great, warm, noble, intellectual minds—poets, statesmen, divines—that helped me to dispel the gloom that filled the daily mental atmosphere: Charles Sumner, Henry Wilson, vice president under Lincoln; Elizabeth Cady Stanton, Grace Greenwood, Frank B. Carpenter, the artist who painted the Emancipation Proclamation and wrote "Six Months in the White House;" Petroleum V. Nasby (David R. Locke), Laura Curtis Bullard, Marie Howland, author of "Papa's Own Girl;" Whittier, the poet; Hinton Rowan Helper, author of "The Impending Crisis;" Anne E. Dickinson, Lilly Devereaux Blake, Rev. A. Mahan, president of the Cleveland university, who, in 1855, wrote a book of 400 pages attempting to "Explain and Expose" modern Spiritualism, and many other persons of note in the field of literature and philosophy. Several of them I became intimate with, valuing their friendship and instruction greatly.

Alexander Pope, the celebrated poet, born 1688, died 1744, said: "The proper study of mankind is man." I had rare opportunities there to consider attentively my fellow beings in various moods.

I crossed Fulton ferry, over the East river, twice each day, to and from my office in Printing House square, New York. Those trips of necessity, in connection with my work, were full of interest, even when I was weary. A ferry boat in a large city is a still more favorable place to observe human nature in the higher and lower types. You can there see the woman of fashion and monied wealth (but often of no real riches) side by side with the poor, shabbily attired seamstress, pale, weary and sad-eyed, struggling for a mere existence, carrying the marks of half-paid toil in every lineament of her face. You can see the self-important business man with diamonds on his immaculate linen and the odor of tobacco permeating his atmosphere, going to and from his office in Wall street, and near by him the dirty, ragged ragpicker with his soiled bag crammed full of fragments fished out of the barrels and gutters of the revolting alleys.

One pleasant morning in September, 1874, I went on board one of those boats, and was fortunate in getting a

seat, which is often impossible because of the crowd. In the morning and evening the boats are filled to overflowing with people going to and from their respective avocations.

The breezes from the ocean swept up through the Narrows across the deck of the steamer, out along the dusty fetid streets, giving gleams of new life and vigor to many a weary soul plodding in hot, dismal rooms for bread, where bird notes are never heard and grasses and flowers never gladden with their fragrance.

The boat moved off with its immense load of human freight, when I suddenly heard two childish voices floating in harmonious, pathetic song over the smiling passengers. It was the voices of two little girls, the youngest not over 5 years, the other, perhaps, 7. They were evidently sisters; poorly, but neatly clad with the same material. They had sweet voices, with some cultivation; intelligent, pretty faces and pleasing manners. The youngest, a mere baby in size, had pretty, brown, curly hair and dark lustrous eyes.

There they stood, in serene, gentle demeanor, amid that great throng, singing their simple, attractive songs, and watching with upturned eyes the impression they were making on that promiscuous audience. Their childish voices, touched with an inexpressible refrain, called out all my tenderness and pity. Such little waifs, scattered and tossed about like a chip on the ocean, all along the aisles of our boastful, so-called civilization, always excites my deepest sympathy and wonder that Christians with so much power and money do not pay more attention to their wants and education instead of sending missionaries to countries quite as civilized and progressive as ours, if not more so.

Poor, innocent, little children! Thrust out upon the great tumultuous, scrambling avenues of life to get food and a place to sleep. At their age children should know little, if anything, of money getting.

After singing two or three plaintive ballads that attracted much attention from the more thoughtful and humane, the youngest girl, who had a deformed foot, left the other to sing her part alone and limped and toddled about among that motley crowd, holding out her tiny, pink hand for a few pennies. It was a great joy to me to see her mute, but no less touching appeal, very generously responded to with nickels, dimes and quarters. One man and one woman, who had the air and manners of culture and great soul growth, each placed a dollar in the delicate little palm.

Children of larger and smaller growth, do you realize, in your warm, cozy homes, with fond parents, joyous, loving friends and associates, that there are thousands of little ones in all the large cities that are forced to get scanty food and clothes in a similar way those singing girls did? They had no parents to supply their wants; they were not guarded from vicious companions and influences. You, in the quiet, fragrant country, with the odor of grasses, trees and flowers, who have never been far from home, can little comprehend the dark sad side of life in all great cities.

You should be grateful for your attractive homes, loving, intelligent friends and the many joys and advantages that you have for mental and physical growth. When you feel like complaining and out of patience because all your desires and ideals are not gratified, think of those two little girls, so gentle and gracious, who were often hungry, cold, poorly clad and without a home, worth calling a home. Those faces and voices that Septem-

ber morning will remain vividly in my memory as long as I tarry on this earth, that contains so much beauty and sadness so strangely intermingled. Palmetto, Fla.

Last week a delinquent subscriber said he would pay up if he lived. He died. Another said: "I will see you tomorrow." He's blind. Still another said: "I'll pay you this week or go to the devil." He's gone. There are hundreds who ought to take warning of these procrastinators and pay up now. —Finley (S. D.) Slope.

General Sir Charles Warren, the officer who commands a division of Buller's army in South Africa, was famous 30 years ago as the discoverer of the Moabite stone, the inscription on which furnishes a most valuable contribution to Biblical history. It is the story of Mesha, a king of Moab, who lived 900 years before Christ.

FOOD RULES COMPLEXION.

Medicines of No Avail When Improper Food is Persisted In.

A young lady whose first name is Blossom, and who was for many years misnamed, but is now properly named, tells some interesting facts about her efforts to clear up her complexion, which in spite of all sorts of medicines and washes, face bleaches, etc., etc., were ineffective, because the root of the difficulty was not removed.

Her own story is interesting. "From childhood up I, with my sisters and brothers, have been allowed the use of both tea and coffee. After I became a young lady of course it was no more than human that I should wish for a beautiful complexion like several of my companions, but which I did not have. Many different courses were taken to accomplish my end, such as applying face bleach, taking bottles and bottles of cleansing medicines, etc., all to no purpose.

"My older sister had learned before me that coffee was the root of the difficulty and urged me to begin taking hot water. I tried it, but could find little satisfaction in so weak and unpalatable a beverage. While visiting a friend one day, I accepted a cup of coffee (as I supposed), when I noticed that this particular coffee had a hundred per cent better taste than the coffee we had been in the habit of using. Upon inquiring for the receipt of this very pleasing beverage, I learned that I had partaken of the noted Postum Cereal Food Coffee.

"I had struck the goal at last. This was the morning beverage that I wanted, and this, it turned out, was the secret of the beautiful complexion of my friend. Of course we immediately commenced using it in our home, and I want to say that today not a more healthy, robust family is to be found in the United States, and the fact is attributable to our abandonment of coffee and the use of Postum Cereal Food Coffee." We do not feel disposed to publish the full name of Miss Blossom, but the name can be given to those interested, by letter to the Postum Cereal Co., Ltd., Battle Creek, Mich. The young lady lives in Traverse City, Mich.

It may be of interest to know that many of the young ladies' seminaries throughout the country have discontinued the use of coffee and are using Postum Food Coffee. A letter from Rev. Alex. Burr, secretary of the Seattle, Wash., Young Ladies' Seminary, recites: "We are using Postum Cereal Food Coffee on the table, greatly to the satisfaction of the faculty and a large number of boarding students."—adv.

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IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.

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Vol. xxvi. March 24, 1900. No. 12.

TERMS OF SUBSCRIPTION.

One year\$1.50
Six months75
Three months35
Single copies05
England or Europe 2.00
India or Australia 2.50

Obituary notices of five lines inserted free; 10 cts. per line over that number.
Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

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BEAR THIS IN MIND.

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While we do not anticipate any great lapse of time ere profitable returns will be made on these investments, the important thing to bear in mind is that the money now being invested by the thousands of dollars is in the nature of a loan.

Remember that when you take the stock at 20 cents a share you are simply loaning your money, the same to be returned to you with interest at 4 per cent, and that, too, before the owners of the properties can reap a dollar of profit.

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When it is considered that these mines we are writing about are located in the center of this district, and are examples of the highest type of lode mining, the significance of the above can be appreciated.

The following table of assays will show the composition of some of the ores which are found on these properties. These assays were made by Dr. W. L. Hardin of Philadelphia, Pa., and Professor N. W. Lord of Columbus, O.:

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Lord	Townsend	54.9	81.7				106.47
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Lord	Amazon (Surface)	7.7	51.2				50.70
Hardin	Amazon (Surface)	20.	85.				88.50
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	20 feet beyond shaft	22.	66.1				72.69
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Lord	" (" 3, " 50)	12.	55.1				56.79
Lord	" (" 3, " 53)	12.	48.				50.40
Lord	" (" 3, " 55)	7.	51.5				50.55
Hardin	" (" 3, " 68)	.25	5	Trace	6.		11.30
Hardin	" (" 3, " 68)	1.	12.	10.	5.		37.80
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Despondency is ingratitude; hope is God's worship.—H. W. Beecher.

WHAT WE SEE.

We see that since the opening of the Chicago drainage canal there are great possibilities for St. Louis becoming a famous health resort.

That a Kentucky parson has been driven from his church because he denounced corsets.

That a Chicago woman has eloped with her divorced husband.

That during the past two years 41,375 men have been killed in battle. There are no statistics of prayer beseeching the Almighty to grant peace.

That no person in Norway may spend more than 6 cents at one visit to a saloon. If such a law was in vogue in this country every other building would be a drinking place.

That France has paid its last pension to the first Napoleon's soldiers. Some time in the dim future some body will announce that the last of the United States pensions have been paid.

That Lord Roberts reports to the British war office that by God's providence his forces entered and took possession of a big city, while Kruger, the Boer president, declares that his forces will fight to the last ditch, and by God's

THE FOREIGN SPIRITUALIST PRESS.

We are in receipt of "L'Echo de L'An-dela et D'Ici-Bas" (The Echo of the Beyond of Here Below). It makes extravagant claims as the only organ of Spiritualist Union; the only one which reckons among its thirty principal collaborators the leaders of all schools of Spiritualism without exception, news service open to discussion by every shade of opinion; has a book exchange, "is the best informed, most interesting, most useful of all Spiritualist journals, absolutely independent, the necessary complement of all Spiritual journals and reviews."

The number before us, Feb. 1, 1900, contains second chapter of The Visions of the Royal Neophyte, by Max Theon. Notice of death of M. A. Bue, a veteran Spiritualist, at the age of 74; notice with portrait of Saint Yves D'Alvey Ore; a mediumistic communication purporting to come from Michel on "The Love of Woman," and a record of Spiritual journals, 13 in number, making with itself 14, published in France, devoted to Spiritism and Spiritualism.

In modern, beautiful dress comes to us the first number of the third volume of Neu Metaphyschen Rundschau (New Metaphysical Review), a monthly journal published for the philosophical, psychological and occult investigations of science, art and religion, with two portraits published by P. Zillmann. The publisher proposes to show in this excellently edited periodical that a spiritual cause lies at the foundation of all visible phenomena; that the human being by a mastery of these spiritual causes is in a condition to himself determine his life and destiny. The management of the Review rests throughout on the ground of modern science and is free from crankiness. With satisfaction we see here the problems of occultism, Theosophy, Spiritualism and Spiritism subjected to a scientific treatment.

That in this Review the practical side of metaphysical studies stands in the foreground, makes for it a daily companion of the reader. It is said, for example, not only theoretically: "If one thinks certain thoughts then will one be healthy or reach this or that result," but it is said: "Think these thoughts (there follows a proper distinction), live so or so, and you will reach this or that result." The practical soul education therefore stands in the foreground.

The Review fills, in fact, a great void in our literature. Its circle of readers is composed of all cultivated men, since all questions from science, art and religion are treated under the forces of metaphysics; that is from the point of view of the relation of the soul to God, etc.

We recommend its reading to our German friends most warmly.

Of the numerous articles we mention only the following: Paset Zillmann, on the opening of the new century; Dr. Paul Carus, on Goethe as a Buddhist; Prof. A. Margues on the human aura; Prof. C. H. A. Bjerregaard on the New Teaching; J. S. Rogers on the Mysterious Key; occult tragedies, etc., etc.

"La Constancia," published at Buenos Ayres, in the number for Jan. 21 last has a long article devoted to the genuineness or otherwise of a mediumistic communication purporting to come from a much loved adherent of Pancho Sierra, who to some became almost a divine master, and shows the tendency in Latin countries to worship great names, as in France, Kardec. The threatened invasion of the

A brave man is sometimes a desperado; but a bully is always a coward.—Halliburton.

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From an amanuensis, we learn that this lady, a notice of whom appeared in these columns last week, has since been seriously ill with pneumonia and is yet unable to sit up.

Her only brother died with this ailment but a week ago, and as soon as practicable she will be compelled to go south for a while. Her many correspondents will understand the reason for her temporary silence and give their best thoughts for a speedy recovery. She desires to thank those papers that have so kindly referred to her work and gifts as a successful clairvoyant physician.

Despondency is ingratitude; hope is God's worship.—H. W. Beecher.

WHAT WE SEE.

We see that since the opening of the Chicago drainage canal there are great possibilities for St. Louis becoming a famous health resort.

That a Kentucky parson has been driven from his church because he denounced corsets.

That a Chicago woman has eloped with her divorced husband.

That during the past two years 41,375 men have been killed in battle. There are no statistics of prayer beseeching the Almighty to grant peace.

That no person in Norway may spend more than 6 cents at one visit to a saloon. If such a law was in vogue in this country every other building would be a drinking place.

That France has paid its last pension to the first Napoleon's soldiers. Some time in the dim future some body will announce that the last of the United States pensions have been paid.

That Lord Roberts reports to the British war office that by God's providence his forces entered and took possession of a big city, while Kruger, the Boer president, declares that his forces will fight to the last ditch, and by God's

THE FOREIGN SPIRITUALIST PRESS.

We are in receipt of "L'Echo de L'Au-dela et D'Ici-Bas" (The Echo of the Beyond of Here Below). It makes extravagant claims as the only organ of Spiritualist Union; the only one which reckons among its thirty principal collaborators the leaders of all schools of Spiritualism without exception, news service open to discussion by every shade of opinion; has a book exchange, "is the best informed, most interesting, most useful of all Spiritualist journals, absolutely independent, the necessary complement of all Spiritual journals and reviews."

The number before us, Feb. 1, 1900, contains second chapter of The Visions of the Royal Neophyte, by Max Theon. Notice of death of M. A. Bue, a veteran Spiritualist, at the age of 74; notice with portrait of Saint Yves D'Alvey Ore; a mediumistic communication purporting to come from Michel on "The Love of Woman," and a record of Spiritual journals, 13 in number, making with itself 14, published in France, devoted to Spiritism and Spiritualism.

In modern, beautiful dress comes to us the first number of the third volume of *Neu Metaphyschen Rundschau* (New Metaphysical Review), a monthly journal published for the philosophical, psychological and occult investigations of science, art and religion, with two portraits published by P. Zillmann. The publisher proposes to show in this excellently edited periodical that a spiritual cause lies at the foundation of all visible phenomena; that the human being by a mastery of these spiritual causes is in a condition to himself determine his life and destiny. The management of the Review rests throughout on the ground of modern science and is free from crankiness. With satisfaction we see here the problems of occultism, Theosophy, Spiritualism and Spiritism subjected to a scientific treatment.

That in this Review the practical side of metaphysical studies stands in the foreground, makes for it a daily companion of the reader. It is said, for example, not only theoretically: "If one thinks certain thoughts then will one be healthy or reach this or that result," but it is said: "Think these thoughts (there follows a proper distinction), live so or so, and you will reach this or that result." The practical soul education therefore stands in the foreground.

The Review fills, in fact, a great void in our literature. Its circle of readers is composed of all cultivated men, since all questions from science, art and religion are treated under the forces of metaphysics; that is from the point of view of the relation of the soul to God, etc.

We recommend its reading to our German friends most warmly.

Of the numerous articles we mention only the following: Pasel Zillmann, on the opening of the new century; Dr. Paul Carus, on Goethe as a Buddhist; Prof. A. Marques on the human aura; Prof. C. H. A. Bjerregaard on the New Teaching; J. S. Rogeres on the Mysterious Key; occult tragedies, etc., etc.

"La Constancia," published at Buenos Ayres, in the number for Jan. 21 last has a long article devoted to the genuineness or otherwise of a mediumistic communication purporting to come from a much loved adherent of Pancho Sierra, who to some became almost a divine master, and shows the tendency in Latin countries to worship great names, as in France, Kardec. The threatened invasion of the

help the Boers and their descendants will maintain liberty. Of course the man up a tree can take his choice of positions with reference to which side God is on.

That it will be observed that Rev. Sheldon does not say he is running the Topeka Capital as he thinks Jesus would run it, but he announces that he is running it as Jesus would run it. There are a great many people of Sheldon's ilk who will call it sacrilege, but, of course, these people are not in the confidence of the personage most concerned. Rev. Sheldon must be, otherwise he would hardly act as he does in the matter.

A brave man is sometimes a desperado; but a bully is always a coward.—Haliburton.

Argentine Republic by monks from the Philippines is depicted; the change of "Spirits" to "Spiritualism" as a new indication of broader inclusion of belief is advocated by Gordon Hubbard; a tax on the clergy like that imposed on other professions is discussed.

The number for Jan. 14 discusses Spiritualist association or confederation as desirable; F. de Guzmán of Baltimore discusses Spiritualism in North America, lamenting the fraudulent practices of mediums, and closing with the observation that spiritualism has become a subject much less objectionable than it was even five years ago. Among precursors of Spiritualism Cyrenus de Burgensis is mentioned. "To Live Without Living" is a sketch by Amalia Dominguez Solen of a visit to a monastery. Caritya de Nolasco, where the rule of life was absolute silence. The poor monks did not know of Spain's war with the United States and the loss of her colonies. "Clericalism," by Victor Hugo. All show a spirit militant against Catholicism.

Among the American Spiritualist journals reaching the office of the Review the Light of Truth is always a welcome visitor. In its early days it passed through the vicissitudes that are inseparable from the career of all Spiritualist's periodicals, but, bravely holding on its way. The issue for the last week in January presented an entire change in appearance. The previous ineffectual illustration on the front page having been displaced, and a neat and handsome title heading introduced instead. The quality of the paper used has also been improved, and now the journal is very handsome in appearance. The Review congratulates its contemporary, and cordially wishes for it a speedy realization of that success which its fine appearance, and abundant merits, so justly entitle it to expect.—The Spiritual Review, London, Eng.

Beware of persons traveling about the country pretending to be mediums and saying that the editor of Light of Truth is a great admirer of them. There are a few of these slick fellows on the road whom we have heard of in this role of late. Mediums whom the editor of this paper indorses will not take pains to parade the fact for the purpose of gaining people's confidence.

On being asked recently why he gave his money to establish libraries rather than for other charitable purposes, Andrew Carnegie replied: "Because libraries give nothing for nothing. In order to get help from them a man must help himself by reading and studying. Of a good many other forms of public beneficence it is impossible truthfully to say as much."

Professor William James, the eminent psychologist of Harvard, says: "I began to be interested in psychology when I first, as a very small boy, began to read for myself. Of course, the science was called 'mental philosophy' then, but arid as it was in those days, it was my favorite study, just as literature was that of my brother, Henry James."

"Good morning, Mr. Hycherch," said Mrs. Blushood; "your sermon this morning was grand." "Thanks, awfully," replied Rev. Mr. Hycherch; "but the attendance was very small, don't you think?" "Perhaps it was small," said she, "but, then, it was very select."

The Spiritualist's Hymnal—25 cents, postpaid.

PEN POINTS.

The 4,124 tenements in New York city contain 1,884,111 residents.

Civilization is a veneer. The hyena is masked in never wholly chained.

Character is built back by lack, but you can pile up a reputation about as rapidly as you can inflate a balloon, provided you have the gas.

Men may some times quite appropriately take inanimate things for examples in decency. For instance the lights in a theater do not go out between the acts.

Nothing ever happens. There is nowhere in the universe a place for chance any more than there is a place for miracle. As miracle is the ecclesiastical synonym of ignorance, so chance is the refuge of minds who believe in a dislocated universe and special providence.

A LIVE THOUGHT FROM A LIVE WOMAN.

Lucy A. Mallory has this very pretty sentiment regarding the Light of Truth in her World's Advance Thought for March. We appreciate the kindly and just word.

"Although the 'Light of Truth' was obliged to advance its price to \$1.50 a year, on account of the increased cost of paper, it still remains a cheap weekly journal at that price, for the few cents that a copy of this first-class Spiritualist paper costs each week can not begin to pay for the benefit that it is to its readers. Single copies 5 cents. Address: The Light of Truth Publishing Co., 365 and 367 North Front street, Columbus, Ohio."

Mrs. Phillip Wreidt, of Detroit, who has been in Columbus and vicinity for the past two or three weeks, has done a world of good with her mediumship. Many who heretofore have looked upon the grave as the end of life or as the avenue to a bourne of uncertainty and mayhap eternal despair, have come into the joyous light of absolute knowledge respecting their loved ones on the other side. She has brought the glad tidings to scores of people and encouraged those already aware of spirit return to press on and meet valiantly the scoffs and frowns of an ignorant and prejudiced world.

If all persons who possess good motives were to live them the earth would be depopulated. We can imagine a social state wherein all men might live their better lives, might be honest, industrious and independent. In such a state good motives would naturally be enacted in the outward life because there would be a demand for them, they would be invited and fostered and maintained. But under the rule of mammon and greed there is no place for good motives. The honorable man as a rule is a failure, counted from the world's standard.

Joseph Cook, in a recent address in Park Street church, Boston, stated that one of the hindrances to revivals was the failure of the pulpit to preach the doctrine of everlasting future punishment.

Mr. Cook is quite right. There is no way of getting ignorant people interested in the plan of Christian salvation except by frightening them into it. But inasmuch as the orthodox paradise is about as bad as the other place we don't see how any thing is to be gained by a revival of the old blood-and-thunder kind.

Dr. T. B. Taylor, physician, lawyer, college professor and Spiritualist, has passed to spirit life. His funeral was conducted by a large concourse of Spiritualists in Los Angeles, Cal.

EPICRAMS ABOUT WOMEN.

John Oliver Hobbes (Mrs. Craigie) has written a play, "The Ambascador," from which the following epigrams are taken:

"A plain woman can defy the three toughest enemies of her sex—time, sorrow and men's fickleness."

"You've forgotten the fourth—the worst of the lot."

"What's that?"

"The jealousy of rivals."

"Napoleon and Wellington settled their battle once and forever, but women—"

"Well?"

"Waterloo begins, for a woman, from the moment she disappoints her mother by not being a boy, and it ends—only when her dearest friend drops a wreath on her coffin."

"There's nothing like force of habit in these things! I knew a man who hated his wife when he married her, and after twenty-five years of wrangling he would not have given her for Venus! That's a true story!"

"To flirt with spirit, one must be either too young to think or too wise to trust oneself to think."

"One meets so many women nowadays—"

"Oh, how true that is! If they're dull I call on them during Lent; if they're pretty I keep 'em for my parties at the end of the season; if they're rich I'm civil to them all the year round, and if they're clever I avoid 'em like the plague!"

"Those who have made unhappy marriages walk on stilts, while the happy ones are on a level with the crowd. No one sees 'em."

"But love matches don't always make for happiness."

"Never mind that. The great thing is to love—not to be happy. Love is for both worlds. Perfect happiness is for the other only!"

"You mean, in fact, what every

backlash moment when he grows weary of flirtation and wants to marry some pretty young woman who knows nothing about him. Now, I believe, to be truly happy, must have at least one simple heart, which they can always impose upon. This prevents they call trust and sympathy!"

The many friends of Mrs. M. Klein of Van Wert, O., will learn with deep regret that she met with a serious accident on Feb. 21, from which she has been confined to her bed since that date, and it is very probable that some time will elapse before she will be able to be about again.

It generally requires some deep and sudden grief to bring people to a realization of the possibility of communicating with the departed. And there can be no greater relief and joy than that which comes to the bereaved good when the proof of life beyond the grave is brought to it.

Spiritualism is making its way silently into the lives of myriads. There is no noise about it, no loud protestations of "conversion," but in the silence of the soul where meditation alone is possible, the answer comes to all the doubts and fears that harass the daily life.

Dr. Martineau said on the occasion of his 80th birthday: "I have so many friends in both worlds that I know not whether to wish to stay or to depart."

A man doesn't amount to much in this world until he is criticized and abused, and even then he may be wrong.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

WHAT SPIRITUALIST EDITORS ARE SAYING.

A Georgia murderer stated on the scaffold that he felt that his sins were forgiven, that he had made his peace with God, and was going to heaven. Is he a specimen of the people now residing in heaven? Our orthodox readers will kindly take notice that this man was neither an Agnostic nor a Spiritualist. He was orthodox to the backbone.—Banner of Light.

Prof. Hyslop of Columbia college gave his long-expected report of his experiences with Mrs. Piper, the celebrated medium of Boston, which have resulted in his belief in the claims of Spiritualism. At a regular meeting of the Society for Psychical Research at Allston Hall, Boston, on Feb. 8, published in full in the N. Y. World, he read his report, which covered 29 sittings with Mrs. Piper, and said that whatever conclusions his hearers might come to in estimating the result, the fraud hypothesis must be eliminated.

No medium has ever been subjected to the scrutiny, the detective service that has surrounded Mrs. Piper. Therefore Prof. Hyslop said that any opponent who advanced such an argument simply had no standing.—Religio-Philosophical Journal.

In days gone by it was believed—in fact, the Bible taught—that the physical body was created at once and perfect, and that, by magic or miracle, the breath of life was breathed into it. But we now know better. The human body is the descendant of other bodies, of a lower order. It was not created *de novo*; it was evolved, and its poor relations were the ancient aristocracy. Moreover, all that has arrived, to tenant it, has also arrived from within. "The force that fashioned this final form was a resident force in the first germ of life. It was life seeking expression, and it fashioned this body gradually to its uses." It is here that we leave room—all the room, in fact—for God; but, instead of shouting God up to a garden and a bit of magic, we see Him at work throughout the uni-

verse, through all the ages, and in the out-working of natural law.—Light, London.

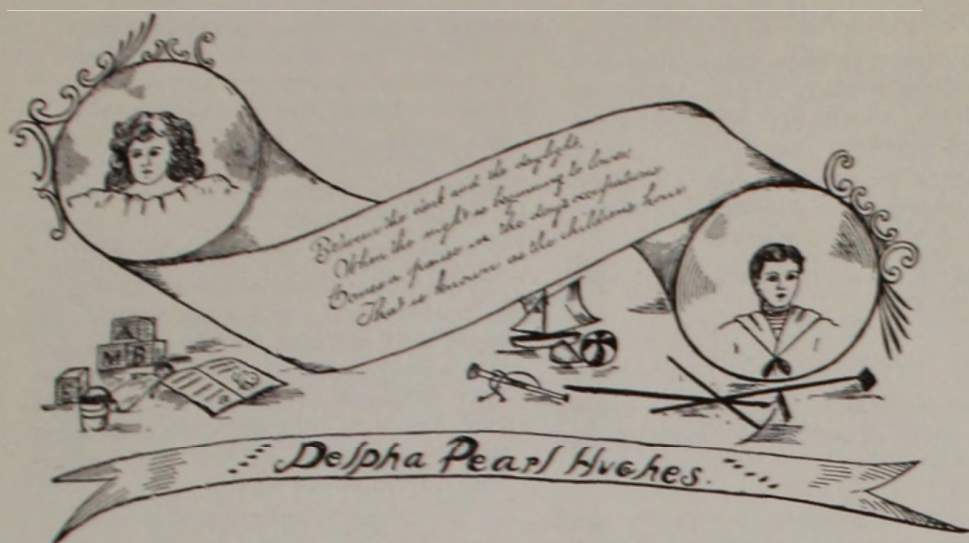
That there is a principle co-extensive with all present knowledge which works for justice is to most men assured. That there is a power which is always ultimately on the side of right seems to be the lesson of life. That law of a never varying character governs the whole of the conditions of life is generally accepted.

Another truth is that there are undoubtedly guiding intelligences of a higher order than those with whom we come in contact, and that these have the welfare of humanity at heart.

Whether it is wise to believe in anything which has not been absolutely proved, however, is a matter for consideration. If it be urged that it is unwise, then why believe in the possibility of bringing to a practical issue our beautiful ideal, "The Brotherhood of Man"? Is not this possibility but a belief in the minds of reformers?—The Two Worlds, Manchester, Eng.

It is a duty of paramount importance to all Spiritualistic societies to give every opportunity and assistance to Lyceums in this good work, placing no obstacles in the way, but encouraging them in all possible ways. All observing Spiritualists must have noticed the great number of persons who take but a passing interest in the subject, gratifying their curiosity they pass away and are lost to the cause; not so with the Lyceums, the training and teaching of the Lyceum Manual gives them something to hold fast, and when they graduate to the societies they are permanent and reliable workers.

If Andrew Jackson Davis' revelation was true, then the only correct way is for Lyceums to be independent of societies. To do this, they should pay a rental to the society for the use of the hall, and leave the societies to do their duty, and I feel certain they will. Only let beneficent communion be brought about, and both will benefit, and peace, harmony and concord will prevail.—Lyceum Banner, London, Eng.



Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.



ANNIE EVA DEMPSEY.

more interested or enthusiastic
utor do we welcome to the
n's Hour than our little 10-
l friend, Annie Eva Dempsey.
sides in Minneapolis, Minn.,
er parents, who are de-
piritualists. Annie has al-
leveloped clairvoyance and
ience, and we are sure will
most trustworthy and valued
nt for the transmission of the
ths spirit intelligences are
ing to impart to those who
dwelling in the valleys of
rtion and ignorance.

PUSSY WILLOW.

is brimmed with melting snow,
e sap is running,
e highest elm, a crow
black wings is sunning.
en bud the Mayflower lies
mossy pillow;
and low the south wind blows,
h the brown fields calling goes,
ssy! Pussy Willow!
e close brown wrapper stir,
nd show your silver fur!
sy! Pussy Willow!"

ll bud the maple trees,
rds will be singing;
tassels in the breeze
he poplars swinging.
ll the Mayflower be
ossy pillow;
t come the first of all—
ssy! Pussy Willow!"
to children dear,
lrstling of the year,
sy! Pussy Willow!"

—Selected.

ills, Minn., February, 1900.

unt Rose: I have been very
rith my school studies. Today
I was looking over my Eng-
I noticed a story entitled
oebe Cary's Sycamore Tree,"
some of my cousins would
read it, as so many of them
o see if they could win that
poems, so I will send it to
Hour. Dear Aunt Rose, I
arrangement about the chil-
is so nice and also the chil-
ading, don't you?
for a paper called The Jour-
ls for children, and if one

of my stories is put in I will send you the
paper.

Eddie was much pleased to see his letter
in the Children's Hour and he will soon
write again, for he is getting quite inter-
ested in Aunt Rose and all his little cous-
ins. I guess I will have to close now, en-
closing my photo, and with best regards
and wishes to all, I remain, as ever, your
affectionate niece,

ANNIE EVA DEMPSEY.

Thanks for the story, Annie. Yes,
we too, are much pleased to see bright
faces look out from our columns, and
hope to thus pleasantly introduce to
our readers many of our youthful con-
tributors in the coming months. Aunt
Rose will be pleased to see a copy of
the Journal Junior, and hope you will
not forget your promise. Eddie is very
welcome, always, and we shall expect
to hear from him often.

ALICE AND PHOEBE CARY'S SYCA- MORE TREE.

Not far from Cincinnati, in the state
of Ohio, is a large and beautiful sycam-
ore, called the Cary tree.

This tree was planted in the year
1832 by Alice and Phoebe Cary, who
were then little girls, Alice being 12
years old and Phoebe 8. One day, in
the spring of that year, as they were
on their way home from school, they
found a little tree which had been
thrown into the road. Their first
thought was to plant it, so they dug a
hole by the roadside, and in this they
set the little tree and pressed the
earth about it with their feet.

Then they watched day by day to
see whether it would grow, and when
they saw the buds swell and the leaves
begin to appear, they were very happy.

"It grew and thrived and came to be
To all around the Cary tree."

Many years afterward Alice and
Poebe Cary moved to New York city,
where they wrote many beautiful
poems, which made them famous.
They often returned to their old
home, but they never failed to visit the
tree which they had planted.

"Light as the down of the thistle,
Free as the winds that blow;
We roved there the beautiful summers,
The summers of long ago."

Marshfield, Mo., Feb. 22, 1900.

Dear Aunt Rose: I received the prize pic-
ture of Col. Ingersoll which you sent me,
but I have been sick and could not write
sooner. I thought it was very nice. I will
tell you about my dog. One of our neigh-
bors gave him to us when he was a puppy.
We named him Frank. He is a black and
white dog.

Christmas Santa Claus gave me a large
doll. She is 30 inches tall and wears the
dresses I wore when I was a baby. I
named her Marie.

My little cousin in Texas sent me a val-
entine. My little brother got one, too. Val-
entine day was papa's birthday and his
friends gave him a birthday surprise dinner
and there were seventy-one people here.

The "Children's Hour" is a great pleas-
ure to me, as there is no Lyceum near us.
Your little niece,

LOUISE NORTH.

Aunt Rose had wondered many
times why she did not hear from you
again, but is very sorry that it was
because of illness. I should think
your papa would have been surprised
when so many of his friends congrega-
ted to celebrate his birthday.

The little brother with Marie and
Frank must help you to pass many
pleasant hours.

We are very glad, indeed, to know
that you enjoy the Children's Hour so
much, and hope you can come often
in the future and help us to make it
interesting.

THE BLUEBIRD.

I know the song that the bluebird is singing
Out in the apple tree where he is swinging.
Brave little fellow! the skies may be
dreary,
Nothing cares he while his heart is so
cheery.

Hark! how the music leaps out from his
throat!

Hark! was there ever so merry a note?
Listen awhile and you'll hear what he's
saying.

Up in the apple tree, swinging and swaying.
"Dear little blossoms down under the snow,
You must be weary of winter, I know;
Hark while I sing you a message of cheer,
Summer is coming and springtime is here.
Little white snowdrop! I pray you arise;
Bright, yellow crocus, come open your eyes.
Sweet little violets, hid from the cold,
Put on your mantles of purple and gold.
Daffodils! daffodils! say, do you hear?
Summer is coming and springtime is here."

—Selected.

FABLES AFTER AESOP.

The Drum Demon: or, Music, But Not
Harmony.

By Sylvanus Lyon.

"It is said that the Inferno is made
up of discordant sounds, and heaven's
chief glory is harmony."

Once upon a time and place, chance
or the angels placed an old kettle drum
to rest in an old lumber house garret,
with all manner of useless rubbish
which any good housewife should
have long since given away.

No one loved or even thought of the
old drum except Dame L. scolds of
vexation each time of house cleaning.

No one? Yes, Howard, the big boy,
once showed it to his goat; its least
sound would scare away poor Clifford,
and Big Harry did try once or twice
to tap it, but with no drum note or
music.

By chance a little hero spied the
treasure and loved it for its martial
sounds. The old drum to him was a
real charm and delight—a prize longed
for.

Lo! the change after this! Imme-
diately all the Den vowed they were
drum lovers—and this old kettle drum
the greatest treasure.

We mourn to tell the sequel—the
squabbles and quarrels and never-end-
ing wrangles with some house fights,
for this old drum of the garret.

Moral: It is always thus with any
gift or relic. "To the common herd"
they are useless trash; but only let
genius or talent once prize and love
them and many will claim by might
or right their possession.

Soliloquy: It is wrong to copy the
low and mean of parents or any one
and cultivate jealousy; we should im-
itate only the good and beautiful of
every one.

"THE HERESY TRIAL OF REV. B. F.
Austin, M. A., D. D. Giving a sketch of
Dr. Austin's life, story of the heresy
trial, copy of the charges, the heresy ser-
mon, the scene at the conference, and
Dr. Austin's full address defending his
views on Spiritualism at the London An-
nual Conference at Windsor, Can.," etc.
Price 25 cents. For sale at this office.

You haven't read Pendragon Posers,
eh? Price ten cents.

THE AFRICAN PRIZEFIGHT.

There's a circus down in Africa
That is quite the modern thing;
With a Lion and a Boer
Each contending for the ring.

The clown of the Transvaal
Is the jolly Farmer-Boer,
Who loves to twist the Lion's tail
Just to hear him roar.

He spades his diamond ground
And raises gold quite well;
When the Lion comes prowling 'round,
He often raises—hades.

He takes his coffee straight,
And smokes the strongest pipe,
But he never rises late
When his diamond crop is ripe.

He hardly sleeps at all
When the Lion is in sight;
For it stirs up his gall
And makes him want to fight.

When it comes to swapping blows
He is an ugly one to meet;
For the Boer never knows
When he really is beat.

If they draw him from one "kop,"
The royal troops are vexed
To find him still on top
And ready at the next.

He is a very hearty prayer
When he prays with shot and shell,
And he proves to be a stayer
Where ten thousand British fell.

If the Englishmen are wise,
And the honest truth can see,
They will certainly devise
Some plan to let him be.

It will cost more to kill him
And make him circumspect,
Than it would to fill him
With taffy to the neck.

Though they went there to loot him,
And run his little farm,
They find it hard to shoot him.
For he seems to wear a charm.

They had better call a halt,
And brave the world's derision,
Than risk a summersault
To settle the decision.

MORAL.

O, you men of high position,
Of profit or of trust,
You must curb such disposition—
Or rue Ambition's lust.
O, you of all the nations,
When you sacrifice each other,
You have slain your own relations,
Like a fratricidal brother.
You should learn by the samples
The centuries have shown,
Of Ambition's mad examples
By Justice overthrown.
If you solve not the mystery
Of cruel war's abuse,
Then the burning page of history
You have read to little use.
Not the storm of revolution,
Though fiery carnage hurled—
But peaceful evolution
That glorifies the world.
Not till the bloody war shall cease
Shall man find his highest aim;
When the white dove of peace
Will earth's liberty proclaim.

—J. Marion Gale.

MAN MAKES HIS BODY.

BY H. A. BUDINGTON.

This pamphlet aims to show how the dif-
ferent parts of the body are evolved from
protoplasm.

Beginning with the spermatozoon and
ovum, it describes the method by which
the human body is builded.

The evolution of the five senses of sight,
hearing, taste, smell and touch are treated.
Some of the limitations to his power for
building his body, caused by heredity and
environment, are noted.

The importance of right gestation and
healthy inheritance are also emphasized.
Among the topics treated are:

Brain Building; Atrophy of Organs; Ab-
normal Limitations Produced by Tobacco,
Alcohol and Gluttony, Sex Excesses, etc.;
the Tainted Monad Transmitted by the
Debauched Father in Impregnation; Build-
ing of the Spirit Body Within the Physical
Body; Withdrawal of the Spirit Body,
Called Death; Defects in the Spirit Body—
How to Overcome Transition; Origin of the
Ego; Thinking in Heaven.

This book contains much to instruct the
rational thinker, and to open the mind to
the study of man on the lines of evolution
which are accepted by the ablest scientists
of this age. Price 10 cents; postage 1 cent.

Light of Truth Album, \$1.25, postpaid.



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ANNIE EVA DEMPSEY.

No more interested or enthusiastic contributor do we welcome to the Children's Hour than our little 10-year-old friend, Annie Eva Dempsey. She resides in Minneapolis, Minn., with her parents, who are devoted Spiritualists. Annie has already developed clairvoyance and clairaudience, and we are sure will prove a most trustworthy and valued instrument for the transmission of the great truths spirit intelligences are ever seeking to impart to those who are still dwelling in the valleys of superstition and ignorance.

PUSSY WILLOW.

The brook is brimmed with melting snow,
The maple sap is running,
And on the highest elm, a crow
His coal black wings is sunning.
A close green bud the Mayflower lies
Upon its mossy pillow;
And sweet and low the south wind blows,
And through the brown fields calling goes,
Come, Pussy! Pussy Willow!
Within your close brown wrapper stir,
Come out and show your silver fur!
Come Pussy! Pussy Willow!"

Soon red will bud the maple trees,
The bluebirds will be singing;
The yellow tassels in the breeze
Be from the poplars swinging.
And rosy will the Mayflower be
Upon its mossy pillow;
But you must come the first of all—
"Come, Pussy! Pussy Willow!"
A fairy gift to children dear,
The downy firstling of the year,
"Come, Pussy! Pussy Willow!"

—Selected.

Minneapolis, Minn., February, 1900.

I have been very
studies. Today
Eng-

of my stories is put in I will send you the paper.

Eddie was much pleased to see his letter in the Children's Hour and he will soon write again, for he is getting quite interested in Aunt Rose and all his little cousins. I guess I will have to close now, enclosing my photo, and with best regards and wishes to all, I remain, as ever, your affectionate niece,

ANNIE EVA DEMPSEY.

Thanks for the story, Annie. Yes, we too, are much pleased to see bright faces look out from our columns, and hope to thus pleasantly introduce to our readers many of our youthful contributors in the coming months. Aunt Rose will be pleased to see a copy of the Journal Junior, and hope you will not forget your promise. Eddie is very welcome, always, and we shall expect to hear from him often.

ALICE AND PHOEBE CARY'S SYCAMORE TREE.

Not far from Cincinnati, in the state of Ohio, is a large and beautiful sycamore, called the Cary tree.

This tree was planted in the year 1832 by Alice and Phoebe Cary, who were then little girls, Alice being 12 years old and Phoebe 8. One day, in the spring of that year, as they were on their way home from school, they found a little tree which had been thrown into the road. Their first thought was to plant it, so they dug a hole by the roadside, and in this they set the little tree and pressed the earth about it with their feet.

Then they watched day by day to see whether it would grow, and when they saw the buds swell and the leaves begin to appear, they were very happy.

"It grew and thrived and came to be To all around the Cary tree."

Many years afterward Alice and Phoebe Cary moved to New York city, where they wrote many beautiful poems, which made them famous. They often returned to their old home, but they never failed to visit the tree which they had planted.

"Light as the down of the thistle,
Free as the winds that blow;
We roved there the beautiful summers,
The summers of long ago."

Marshfield, Mo., Feb. 22, 1900.

Dear Aunt Rose: I received the prize picture of Col. Ingersoll which you sent me, but I have been sick and could not write sooner. I thought it was very nice. I will tell you about my dog. One of our neighbors gave him to us when he was a puppy. We named him Frank. He is a black and white dog.

Christmas Santa Claus gave me a large doll. She is 30 inches tall and wears the dress I wore when I was a baby. I

Marie. Texas sent me a val-
one, too. Val-

Aunt Rose had wondered many times why she did not hear from you again, but is very sorry that it was because of illness. I should think your papa would have been surprised when so many of his friends congregated to celebrate his birthday.

The little brother with Marie and Frank must help you to pass many pleasant hours.

We are very glad, indeed, to know that you enjoy the Children's Hour so much, and hope you can come often in the future and help us to make it interesting.

THE BLUEBIRD.

I know the song that the bluebird is singing
Out in the apple tree where he is swinging.
Brave little fellow! the skies may be dreary,
Nothing cares he while his heart is so cheery.

Hark! how the music leaps out from his throat!

Hark! was there ever so merry a note?
Listen awhile and you'll hear what he's saying.

Up in the apple tree, swinging and swaying,
"Dear little blossoms down under the snow,
You must be weary of winter, I know;
Hark while I sing you a message of cheer,
Summer is coming and springtime is here.
Little white snowdrop! I pray you arise;
Bright, yellow crocus, come open your eyes.
Sweet little violets, hid from the cold,
Put on your mantles of purple and gold.
Daffodils! daffodils! say, do you hear?
Summer is coming and springtime is here."

—Selected.

FABLES AFTER AESOP.

The Drum Demon: or, Music, But Not Harmony.

By Sylvanus Lyon.

"It is said that the Inferno is made up of discordant sounds, and heaven's chief glory is harmony."

Once upon a time and place, chance or the angels placed an old kettle drum to rest in an old lumber house garret, with all manner of useless rubbish which any good housewife should have long since given away.

No one loved or even thought of the old drum except Dame L. scolds of vexation each time of house cleaning.

No one? Yes, Howard, the big boy, once showed it to his goat; its least sound would scare away poor Clifford, and Big Harry did try once or twice to tap it, but with no drum note or music.

By chance a little hero spied the treasure and loved it for its martial sounds. The old drum to him was a real charm and delight—a prize longed for.

Lo! the change after this! Immediately all the Den vowed they were drum lovers—and this old kettle drum the greatest treasure.

We mourn to tell the sequel—the squabbles and quarrels and never-ending wrangles with some house fights, for this old drum of the garret.

Moral: It is always thus with any gift or relic. "To the common herd" they are useless trash; but only let genius or talent once prize and love them and many will claim by might or right their possession.

Soliloquy: It is wrong to copy the low and mean of parents or any one and cultivate jealousy; we should imitate only the good and beautiful of every one.

"THE HERESY TRIAL OF REV. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at the conference, and Dr. Austin's full address defending his views on Spiritualism at the London Anti-Conference at Westminster, Jan. 1888."

THE AFRICAN PRIZEFIGHT.

There's a circus down in Africa
That is quite the modern thing;
With a Lion and a Boer
Each contending for the ring.

The clown of the Transvaal
Is the jolly Farmer-Boer,
Who loves to twist the Lion's tail
Just to hear him roar.

He spades his diamond ground
And raises gold quite well;
When the Lion comes prowling 'round,
He often raises—hides.

He takes his coffee straight,
And smokes the strongest pipe,
But he never rises late
When his diamond crop is ripe.

He hardly sleeps at all
When the Lion is in sight;
For it stirs up his gall
And makes him want to fight.

When it comes to swapping blows
He is an ugly one to meet;
For the Boer never knows
When he really is beat.

If they draw him from one "kop,"
The royal troops are vexed
To find him still on top
And ready at the next.

He is a very hearty prayer
When he prays with shot and shell,
And he proves to be a slayer
Where ten thousand British fell.

If the Englishmen are wise,
And the honest truth can see,
They will certainly devise
Some plan to let him be.

It will cost more to kill him
And make him circumspect,
Than it would to fill him
With taffy to the neck.

Though they went there to loot him,
And run his little farm,
They find it hard to shoot him,
For he seems to wear a charm.

They had better call a halt,
And brave the world's derision,
Than risk a summersault
To settle the decision.

MORAL.

O, you men of high position,
Of profit or of trust,
You must curb such disposition—
Or rue Ambition's lust.
O, you of all the nations,
When you sacrifice each other,
You have slain your own relations,
Like a fratricidal brother.
You should learn by the samples
The centuries have shown,
Of Ambition's mad examples
By Justice overthrown.
If you solve not the mystery
Of cruel war's abuse,
Then the burning page of history
You have read to little use.
Not the storm of revolution,
Though fiery carnage hurled—
But peaceful evolution
That glorifies the world.
Not till the bloody war shall cease
Shall man find his highest aim;
When the white dove of peace
Will earth's liberty proclaim.

—J. Marion Gale.

MAN MAKES HIS BODY.

BY H. A. BUDINGTON.

This pamphlet aims to show how the different parts of the body are evolved from protoplasm.

Beginning with the spermatozoon and ovum, it describes the method by which the human body is builded.

The evolution of the five senses of sight, hearing, taste, smell and touch are treated. Some of the limitations to his power for building his body, caused by heredity and environment, are noted.

The importance of right gestation and healthy inheritance are also emphasized. Among the topics treated are:

Brain Building; Atrophy of Organs; Abnormal Limitations Produced by Tobacco, Alcohol and Gluttony, Sex Excesses, etc.; the Tainted Monad Transmitted by the Debauched Father in Impregnation; Building of the Spirit Body Within the Physical Body; Withdrawal of the Spirit Body, Called Death; Defects in the Spirit Body—How to Overcome Transition; Origin of the Ego; Thinking in Heaven.

This book contains much to instruct the

EXPRESSED REGRET.

Publisher of the New York Times Is Surprised to Learn That an Employee in His Office Has Been Using "Unparliamentary Language" to a Correspondent.

Editor Light of Truth: In your issue of Nov. 4 you published a letter from my pen that had been rejected by the New York Times. Upon receipt of several copies of your paper, I at once mailed one to the great New York daily, and this led to the following correspondence, that I am sure will be of some little interest to you and your patrons. It will be remembered that this letter was a defense of Editor J. R. Clifford of the Pioneer Press, who had been arrested under the infamous Comstock law, and that I assumed that, as "The Society for the Suppression of Vice" occupied rooms in the Times building, honestly believing that the New York Times corporation was the owner of the structure, this fact might have had something to do with the rejection of my article. Below are three letters in relation to the matter, and it will be observed that the publisher of the paper expresses "regret that some unparliamentary language was used" by some individual connected with the Times.

(Copy.)

"THE NEW YORK TIMES.
"All the News That's Fit to Print."
"New York, Nov. 8, 1899.

"J. T. Small: We have received, presumably from you, a copy of a paper which you are pleased to call 'The Light of Truth.' You state therein something of which you can possibly know nothing and which is absolutely untrue. The New York Times is not the owner of the building in which it is published and has no interest whatever in any tenants of that building. That you should indulge in such a reckless and willful lie would give an added reason for not printing the letter you sent to us, if such an addition were necessary.

"THE NEW YORK TIMES,
"Per H. L.

"P. S.—We hope you will also cause this letter to be printed in 'The Light of Truth.'"

I hardly thought an employee of the Times would send out such a letter as the above on his own responsibility, nevertheless I decided to lay the case before the one in authority, so I addressed a note to the publisher stating that some individual connected with the office had written me a letter, charging me with being a liar, and by return mail came the following reply:

(Copy.)

"New York, Dec. 13, 1899.

"Mr. J. T. Small, Provincetown, Mass.: Dear Sir—We have your favor of the 12th inst., and are astonished at your statement that you received a letter from any one in authority in the New York Times office in which you were characterized as a 'liar.' We should be pleased if you would send either the letter or a copy of it in the enclosed envelope, and oblige, yours very truly, Publisher of the New York Times."

I complied with the request and received in reply the following note:

(Copy.)

"New York, Dec. 19, 1899.

Mr. J. T. Small, Provincetown, Mass.: Dear Sir—I have your favor of the 15th inst., with enclosures. I regret that some rather unparliamentary language was used in the communication of which you complain. I thank you for having called my attention to

it. Yours very truly, Publisher of the New York Times."

Now, in closing this incident, I desire to publicly express my appreciation of the very gentlemanly way in which the publisher of the New York Times has apologized for the ill-mannered letter of one of his subordinates to a correspondent, who, at the very worst, had only made a mistake in regard to the ownership of the Times building. Let other smart employees take warning ere they usurp a function that belongs only to those in authority.

J. T. SMALL.

Provincetown, Mass.

VIBRATIONS VERSUS VARIETY.

Vibration is life, the primal law of being.

Variety is the primal law in nature—no two things exactly alike.

Vibration and variety are both parallel and infinite, absolutely inseparable, each dependent on the other; every variety of physical phenomena is the expression of a specific tension of vibration peculiar to itself that distinguishes it from all else; and every variety or tension of vibration produces its own specific phenomenon, differing from all others. The length of vibration may be at the rate of a million in the fraction of a second of time, or it may extend to the time of the revolution of earth around the sun, or to the revolution of the stellar universe around its common center, including the infinitude of time and space.

Variety includes all the varied physical phenomena in the universe—from the infinitesimal atom of matter and microbe and living organism, including all the flora and fauna of the earths and all the hosts of the stellar universe with its millions or billions of suns and worlds and all that they contain. And yet no two things just alike.

Such is infinite variety in nature, and all brought about by the infinite variety and combinations of ether vibrations.

I can find no other force by which to run the scale of infinite variety.

The law of vibration is the key to all the mysteries in the phenomena of nature. It is the highest expression of life.

J. B. BELLVILLE.

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One Full-sized \$5. Package of Dr. Mary Lock's Wonderful Home Treatment Mailed Free to Every Lady.

Cures every form of Female Weakness, Displacements, Painful Periods, etc. The celebrated lady specialists have decided for a short time to send free by mail one full-sized \$5.00 treatment to every suffering woman in order to



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quickly introduce their most wonderful remedy in every city, town and hamlet in the U. S. They could not afford to do this only that they expect after you are cured you will recommend the remedy to suffering friends who will gladly order the treatment and in this way they will be amply rewarded for making this most liberal free offer. Send your name and address to Dr. Mary Lock Co., 299 Station O, Chicago, Ill., for a free \$5.00 package and be quickly cured in the privacy of your own home. It means health and happiness and costs you nothing to try. Write to-day. Remember, this is not a patent medicine but a full three course treatment.

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To Prove What This Famous New Discovery will do for YOU, Every Reader of "Light of Truth" May Have a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York.

Dr. Kilmer & Co., Binghamton, N. Y.

Nov. 11th, 1899.

Gentlemen:—In justice to you, I feel as if it was my duty to send you an acknowledgement of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all of humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly,

JAMES COOK

HUGH E. BOYLE

JOHN J. BODKIN

Officers of 65th Police Precinct, Greater New York.

Among the many famous cures of Swamp-Root investigated by the Light of Truth, the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous

irritability, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the Columbus "Light of Truth."

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

IF YOU HAVE Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 1181 Summerfield Church Building, MILWAUKEE, WIS.

SEND your name, age, sex, five lines of your own handwriting with 25 cents and 3 2-cent stamps for full reading and diagnosis. HENRY H. WARNER, 965 Bedford Ave., Brooklyn, N. Y.

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Our new 1902 style Square Quaker guaranteed best of all cabinets at any price. Has real door on hinges, steel frame, best materials, rubber lined, folds flat, lasts 20 years. Turkish and Vapor baths at home 8c each. Open the millions of pores, sweats poisons out of the blood, keeps you clean and healthy, beautifies complexion. Physicians recommend it for Colds, LaGrippe, Rheumatism, Neuralgia, Obesity, Female Ills, all Blood, Skin, Nerve or Kidney troubles. Money refunded after 30 days use, if not as represented. Price with heater, directions, formulas, \$5.00. Face Steamer \$1.00 extra. Order today. Write us. Valuable Book FREE. Agents Wanted. Big Wages. Splendid Seller. World Mfg. Co., 37 World Bldg., Cincinnati, O. We recommend above firm as reliable.—Editor L

THE OTHER WORLD AND THIS—Compendium of Spiritual Laws. Cloth, gold and white binding; price \$1.50.

CORRESPONDENCE.

THE FIELD AT A GLANCE.

Mrs. Maggie Waite is now living at 5 Concord Square, Boston, Mass., where she can be addressed for fall and winter months' engagements.

Frank T. Ripley, the platform test medium and speaker, can be engaged for the Sundays of April and May on liberal terms. Address, Oxford, O.

C. M. and Josie K. Folsom are still with the Ft. Wayne people and doing good work. Big preparations are going on for the anniversary exercises.

Carrie Fuller Weatherford is lecturing upon primitive Christianity and demonstrating each Sunday night what primitive Christianity really was. She will hereafter be open to engagements along that line of specialized effort. Address 819 McKinney avenue, Houston, Tex.

A spiritual service is held every Sunday evening at Aurora Grata Cathedral, Bedford avenue and Madison streets, Brooklyn, under the auspices of the Fraternity of Soul Communion, a new spiritual society organized on March 4, with the following officers: Ira Moore Courlis, president and medium; William Wellstood, Jr., treasurer; Warden H. Adams, secretary. March 11 Mr. Courlis devoted the main part of the evening to giving tests and messages, which were most gladly welcomed by those to whom they were given. An excellent musical program was rendered by the Verdi Quartette.

Mrs. Weatherford justly lays down these rules in her lectures upon primitive Christianity: First, that the ancient meaning of biblical terms shall be used; second, that all Bible assertions shall be considered as referring to the topic under discussion throughout that chapter; third, that it shall be studied as written, and not as explained by ignorant commentators; fourth, that it shall be studied from the standpoint of the people among whom, and the times in which it was written. With these reasonable demands, the New Testament becomes in her hands, and it is the only adequate representation, the natural teacher of the same higher Spiritualism as is given through the better class of psychics of today.—Xenia.

Kokomo, Ind.—The Spiritualists of this city, who are constantly growing in number, have had a very successful four weeks' engagement with Dr. E. E. Parker of Richmond, Ind., who is a very fine trumpet and test medium. This is the fourth visit of Dr. Parker to this city, and through his services the cause of Spiritualism has grown very rapidly here.—O. W. Apperson.

St. Paul, Minn.—The St. Paul (Minn.) Spiritual Alliance will celebrate the 52nd anniversary of Modern Spiritualism with a union meeting of all the Spiritualists and friends in the Twin Cities, Sunday, March 25, with an all day session, beginning at 11 a. m., with a conference at Odd Fellows' hall, corner of Wabasha and Fifth streets. Mr. and Mrs. G. W. Kates (state missionaries) will be with us throughout the day, lecturing and giving spirit messages and greetings. Other lecturers and test mediums will also be present. Everybody is cordially invited to come and spend the day with us. Meals will be served in the dining hall.—F. E. Irvine, Sec.

Toledo, O.—Mrs. Amanda Coffman of Grand Rapids, Mich., finished a three weeks' engagement Sunday evening, March 11, under the auspices of the Independent Association of Spiritualists. The guides who work through

her organism are masters of the real-ity, as they handle all the discourses with tact. The lectures and tests are such as are needed at all times, and in all places to call together those who may join in the forward march to true civilization. She has brought over many from the materialistic side through the tests alone, as they were given in such a straightforward manner as to leave very little doubt. May this association unite in wishing her a bright future.—Geo. Friend.

New Philadelphia, O.—The Spiritualists of New Philadelphia, O., held a very successful mass meeting on March 3 and 4, 1906, under the auspices of the Ohio state organization. Speakers, Mr. D. A. Herrick of Cleveland, O.; Rev. A. J. Weaver of Buffalo, N. Y.; Rev. J. C. Marple of Elm Grove, W. Va.; tests by Mrs. E. W. Sprague of Jamestown, N. Y. All were good and readily recognized. Mrs. S. is an able missionary, working in behalf of the N. S. A. The lectures were all of a high order, and highly appreciated by an intelligent audience. Mr. Herrick spoke very impressively under control. Rev. Weaver's addresses were of a very high spiritual tenor, preceded by the reading of most beautiful poems. Rev. Marple was witty and instructive. We hope to have another such treat in the near future.—Mary E. Mathews, Secretary F. S. S. of Tuscarawas County, O.

Neoga, Ill.—I have been a reader of the Light of Truth now one year. I have been interested in spirit phenomena for thirty years—causes best known to myself caused me to begin to investigate about one year ago. I was here in a very hot bed of orthodox so-called religion. All my friends said the doctor had lost his head. He is going crazy, and all such nonsense. I pushed on. I wrote for a sample copy of your paper. I visited a medium. I sent for a medium. She came; Mrs. Hattie Tiffany. I hope if she reads this notice that she will write me, as I have lost her address. She brought light into my home. I have a following here that are true seekers for the truth and we want to engage a good medium. To come to our town once each quarter. A medium must be able to give good physical manifestations, materialization of hands, faces and full forms at times, must also be able to give trumpet seances in the light, and give slate messages and good tests. If such will write us we will do all in our power to engage them to come to our place. From here they can go to Mattoon, and I am sure they will do well. The object of this letter is to say that we must have a good medium come to Neoga, Illa. Trusting you will give this notice your attention, and that we will soon secure the help desired.—G. F. Dougherty, M. D.

Ellwood, Ind.—As I am an old subscriber to the Light of Truth I feel it my duty to let the public know of the good work going on in our little burg. A short time ago Spiritualism was unknown here. Now we have a hundred or more who advocate the cause, and we owe it all to Mr. Jessup and Mrs. Gehring, who have been with us several times, and every visit increases our confidence in them, as their circles and slate writings are wonderful. They are the two mediums who never

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Is that of the Psychic Science or the Science of the Mind, Mesmerism, A. M., M. D., PH. D. By its aid the physical body becomes an open book to the searching eye of the psychic physician. He penetrates the hidden past, discovering the real causes for the present conditions. DR. PEEBLES IS THE GREATEST PSYCHIC PHYSICIAN LIVING. His diagnoses are equally astonishing as his cures. His treatment is both Psychic and medicinal—the Psychic for the mental conditions and the medicinal for the diseased and weakened tissues. Science at last triumphs over disease.

There is no need of your spending hundreds of dollars in being treated at sanitariums and hospitals. You can be treated and cured at your home—cost within the reach of all. Write for diagnosis and advice FREE.

RESULTS!!

RESULTS!!

Toledo, O.—Dear Doctor: It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with kindest of thoughts. MARY M. V. JENNINGS

Everett, Mass.—Dear Doctor: Before taking your treatment I could hardly sweep the floor without fainting, but now I do all my work except washing. I know the psychic treatment has done wonders for me, and I thank you most sincerely. MRS. J. FORDWICK

Millers, N. Y.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA ROSENCRUICZ

Mechanicville, O.—My Dear Doctor: When I commenced taking treatments of you I was and had been in much pain and was despondent and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health. MRS. ALFONSO BUCK

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It Will Cost You Nothing to learn your exact condition. Thousands of so-called "incurable" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once giving your full name, age, sex and leading symptom and receive a true description of your case and literature upon this scientific treatment of disease. Each lady writing for advice will also receive "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and "Woman," a valuable booklet which every woman should have. Address:

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refuse test conditions, and if space would permit could write several wonderful manifestations which took place: one especially, that of telegraphing. An instrument was placed in the circle and two operators were present to read the messages, if any. So they came and wrote for at least one hour, giving names and holding intelligent conversation, which was done while the hands of the mediums were held by skeptics. A proposition was made to put the instrument in a little cupboard outside the circle and the door closed, and the guide told to see if he could get messages in the cupboard. To the surprise of all, the messages came as before. This is only one of the many manifestations. Another was a large cage made and placed over the trumpets, mediums on the outside holding hands, and the manifestations went on just the same. They left here for Frankfort, where they are anxiously waiting for a feast. Besides their mediumship they bear the best of reputations and are beloved by all, and have a hearty welcome to our burg at any time, and we hope to have them again with us in the near future. We cheerfully recommend them to any one wishing true, genuine manifestations.—S. O. Leeson, 1712 S. G St., Elwood, Ind.

Findlay, O.—Aside from the unavoidable or natural growth, which is ever active and potent everywhere, regardless of obstacle or enemy, Spiritualism in Findlay at present does not show a very healthy growth. Owing largely to that very common disease, a shortage of brotherhood among brothers, as well as the loss of some of our good workers, a few of whom have gone to other parts of this world, others to the world of spirit. We have a few good workers, and very excellent people, too. Arrangements are now being made to have more good mediums visit our town. Mrs. W. Hibbits of Muncie, Ind., will be with us March 18, 19 and 20. Mr and Mrs. Geo. W. Renner will be with us a few weeks later, and we shall try in a short time to have some good speakers here again. With the exception of about one year, the Light of Truth has been a regular weekly visitor in our home for six years. We take great pleasure and comfort in reading the paper, so heavily laden with such beautiful, heart consoling spiritual truths. The philosophy of spiritual life and all that pertains to the human soul is so beautifully and completely given to the readers of the Light of Truth, that it seems the extreme possibility of human capacity, all of which is very necessary to feed the hungry mind of progressive humanity; but none of which is so necessary as your fearless battles for better conditions for the human body, and in my judgment is the true mission of a Spiritualist paper. We can not expect any very high degree of perfection in human souls until we have better conditions for human bodies. Go on, Mr. Editor, the world is growing, and the brotherhood of the human family will be the ultimate result, and among the fearless, active workers along this line the editor of the Light of Truth will reap his reward. I want to express myself at least to you, Mr. Editor. As time rolls along I more and more appreciate you and your good work and the Light of Truth.—L. L. Bair.

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Will celebrate the fifty-second anniversary of modern Spiritualism, Saturday, March 31, morning, afternoon and evening, in Horticultural hall, Tremont street, Boston. Everything will be done to make the day long remembered as one of true spiritual enjoyment. President C. C. Shaw will preside. The following speakers, mediums and musical artists will take part: Mrs. Sarah A. Brynes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mr. F. A. Wiggin, Miss Lizzie Harlow, Mr. J. S. Scarlett, Mrs. Nettie H. Harding, Mrs. Buck-Hall, Mrs. Ida P. A. Whitlock, Mrs. Sadie L. Hand, Mrs. M. L. Sanger, Mr. A. P. Blinn, Dr. W. W. Hicks, Mrs. Hattie C. Mason, Mrs. M. J. Butler, Mrs. Nellie F. Burbeck, Mrs. A. J. Pettingill, Dr. E. A. Smith, the Ladies' Schubert quartet, Professor J. Jay Watson, violinist, and Miss Annie Watson; Mrs. Georgie Chipman Merchant and Mr. Harold Leslie, soloists; Mr. Willis Milligan and Mrs. McDonald, pianists; Miss Kate Bell Walton, reader. Mrs. M. J. Butler will contribute talent, which will be mentioned later.

Presidents of all societies are cordially invited to a place on the platform.
MRS. J. S. SOPER,
Clerk B. S. U. and Secretary Anniversary Committee.

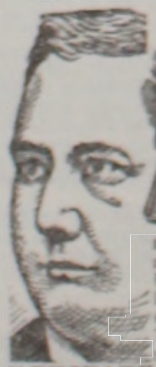
A NEW CAMP.

Pursuant to a call by Dr. Noyes, a number of Spiritualists met at 77 N. Front street, Columbus, O., March 7, 1900. It was moved by Dr. Noyes that we organize as an association for the purpose of perpetuating a spiritual camp association at Columbus, O. We organized to be known as the Columbus, Ohio, Liberal Spiritual Camp association, electing A. W. Dennis, president; Dr. W. D. Noyes, secretary, and Cora B. Noyes, treasurer. The association has secured a beautiful grove of 25 acres in the suburbs of Columbus, reached by electric lines from depots and all parts of the city. We wish to engage lecturers and test mediums. Those having open dates for July and August please write me. Camp opens July 1, closing Aug. 31. Would be pleased to hear from trumpet and materializing mediums. Address all correspondence to Dr. W. D. Noyes, secretary, 77 N. Front street, Columbus, O.

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Mrs. Winslow's Soothing Syrup for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

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The honors with which he graduated from his medical studies some years ago were indeed a good beginning, and since that time he has achieved eminence in his profession, as the public well knows, so you see by placing yourself under Dr. Fellows' care you secure the services of a learned and distinguished physician.

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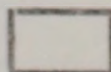
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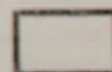
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MESSAGES.

H. A., Leroy, Minn.—Alma and Ann, two spirits, waft by me, giving their names. I also hear the name Devit. All send love to Hetty.

Mrs. E. Miner, Columbus, O.—An influence of a mother comes with this letter and says: "My own dear daughter, how hard I have tried to communicate with you. Your question is answered, yes."

George McBride, Bennettville, Ind.—This man seems very anxious about a domestic affair. He seems very worldly. A spirit says: "My boy, try to advance your spiritual nature, and all else will come to you."

Hiram Poole, Lebanon, Neb.—"My dear father, we are all very happy and progressing nicely. Emma and Harry would both become mediums if they would sit for developments. Ever your loving daughter, Sarah Eliza Pool."

Henry Zeis, Ottawa Lake, Mich.—My dear son, a beautifully illuminated spirit that comes with white, shining raiment says: "Yes, we are all together and very happy, and all will help you, and we see prosperity for you in the future."

Geo. Gray, Ledyard, Conn.—A spirit, Montgomery Gray, says: "Dear brother, I often see you, but can not make my presence known to you at all times. We are all happy in spirit life. Aunt Eliza I see very often, and all our friends send love to you."

C. W. Laird, Dallas, Texas.—A beautiful spirit is here and says: "Tell pap Lulu is here. Three of the children are with me." Esther and Grace and also Anna are names I hear, but no messages with them. John Davis comes and wishes to be remembered.

A. H. A., Douglasville, Ga.—A spirit comes to me and gives his name Nathan M. Ames, and says: "Dear wife, many years have passed since I left you side in the body, but a day never passes but I am with you in spirit. Be patient and all will be well with you."

Mrs. F. A. Ennis, Caro, Mich.—I sense a sweet, lovable disposition, one that never tires of doing good, and surely will get her reward in this life. I hear a voice say: "Keep on in your good and noble work, dear sister." Dan and William come and they send love.

John Stolz, St. Louis, Mo.—A spirit comes and says: "Tell him Charlie is here and make no change for the present." Dr. W. J. Bennett says it will be considerable work for you to pass

the examination, but if successful there will be no trouble in getting the position.

Thomas Hopes, Gloucester, O.—I feel a strange sensation as I take this letter and a voice says: "My dear son, I died of heart failure. I met all our loved ones in spirit life. You must take care of your lungs, as I sense a weakness across the chest, and also indigestion at times."

Mrs. Z. A. M. Allen, Sulphur Springs, Texas.—A spirit, M. Murry, also Rebecca Waldron, and some Oriental spirits come, and many others seem anxious to send love to those left on earth's sphere. A spirit says: "My child, we are all ready to guide and assist you at your home."

Jessie Edson White, no address.—"Tell her I am her father, D. G. M. Edson, who finds it very difficult to communicate as he would like to. You should carry out your plans with Ed as you have laid them. Be patient, but firm, and we will help you all we can in your domestic difficulties."

John Tullett, Wilcox, Neb.—"Oh, father," a spirit says, "I am here by the influence of this letter, and it is a great pleasure to write to you through this medium. Ella is with me and we both love to come to you. John and Maria, Lizzie and Ruth now come and say 'we wish to be remembered.'"

I. L. Gibson, Jamestown, N. Y.—A grand and noble spirit comes and says: "Dear wife, all is well with me. Yes, my dear, make conditions and I will make myself known. I am often there but you know it not, and how hard I try to impress you. Tell Jessie and Grace and all the loved ones I am happy in my spirit home."

Mrs. E. J. Hussey, Muncie, Ind.—This lady is a sensitive and could be a good medium if her surroundings were more private so as to develop her mediumship. Should sit alone one-half hour twice a week. A spirit now presents himself; seems to be a teacher, and says: "My name is Van Cleve, a guide. The answer is yes."

T. F. Lee, Lakeport, Cal.—I sense for this gentleman a very refined nature. I should say somewhat of a medium; generous to a great disadvantage to himself many times. Has many friends. A brother in spirit now comes and says: "I. S. Lee is here, and tell brother all is well with me." Anna, Jane and Maria are here also and send love.

P. I. Scherer, Anahuac, Texas.—A spirit says: "No, my brother, you are not doing wrong in trying to develop,

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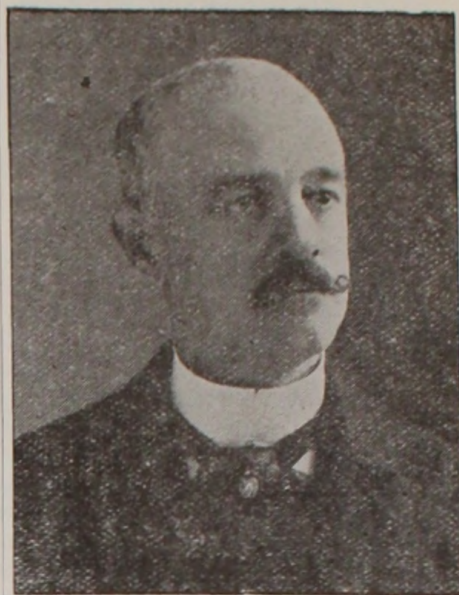
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but do not neglect your other duties. Inez is not physically strong to bear the strain. Her development will be slow, but I am with her and the door will be kept open by much patience and practice. Remember me to all.—Sam."

Geo. Galusha, Olivet, Mich.—A name is given, sounds like I. Sloan. I now see a spirit, seems to feel disappointed in something; says, "Yes, I should like to tell you that I am happy in spirit, but did you know how loth I was to go! But it was to be, and I now try to progress and want you to send me good thoughts that I may progress and do great good in helping others."

Lucend A. Whiting, Englewood, Ill.—I feel anxious as I take this letter, and a voice says: "Albert A. Whiting is here," and is so anxious to reach his wife, and says, "I know how hard it is for me to come here, but nevertheless I am here and should like my wife to sit for development, so I can make my presence known to her more readily."

T. E. Ryan, Pine City, Minn.—A spirit comes that passed to spirit life amid great suffering, like asthma, as I get a smothered sensation. Walter says: "Do you remember our school days together? You must not think so much of tests but try and advance yourself and your friends spiritually, as earth life is so short and you must learn to progress."

George B. Robinson, South Liberty, Maine.—Abbie E. Ramsey, a sweet spirit, comes and says: "Dear father, I so love to come to you and send you love and good wishes. George and Alfonso, Mary and Esther and many others are here to send you a message, and when you wander as you often do in the twilight on pleasant summer evenings, we are with you and we feel you sense our presence."

John Keyhal, Whitmore, Cal.—My guides say they do not understand the language. I however get the name of Katrena. I feel the presence of a relative. A beautiful influence comes with this lady and says: "I am with you so often." Another name sounds like Jacob, and I see another spirit and the influence of a mother, and she says: "I am so often in your presence and love to help you to be strong in the spiritual faith."

Kate Henry, West Hope, O.—The spirit of an aged lady comes and says "Dear Kate, I am so happy in spirit life, and love you so. I often come to you and enjoy the quiet of your peaceful home." Now a spirit sister comes. She says: "Della is here also and Henry. We are near you so often and would be glad to have you sit as often in a circle as you can, and we will try and help you in a business, though you do not ask for that."

Mrs. Gerusha M. Tefft, Downing, Wis.—A beautiful spirit comes and says: "My own dear mother, your son Carlross is here and will help you all we can to bring brightness to the short time you have to remain on the earth plane. Rhoda and Orlando send kind love and greeting and say when you are ready to enter spirit life we will be ready to take you by the hand and help you over the border where all sorrow is at an end and peace and happiness reign for the good and the true."

To Mary M. Hoyles, Garrette, Ind.—I hear the name of Joseph and these words: "My dear daughter: I would much prefer to come to you in a more

private way than this. How often I have tried to reach you with loving thoughts and good advice and your mother, too, remembers how we planned and worked together, and you, my child, was spared a few more years to sojourn on earth. Study your Bible more, my child, for in it are words of consolation. If you only live them. Ever your father in Spirit Land, Joseph Paronto."

Greenwood W. Kitt, Brookline, Mass.—A lady comes, a beautiful spirit, and says: "Tell my parents I was so sorry to leave them, but I do all I can to help them and am with them often. Would you like to know something of spirit life? We have everything here to make us happy, beautiful flowers and singing birds and sparkling streams and heavenly music, but you must not think for one moment we are idle here; far from it. We each have our work to do. You ask, 'Can I assist you in your healing powers?' I can and will.—Hattie Scott."

Mrs. D. W. Cowan, Millersville, Mo.—As I come in contact with this letter such a beautiful, loving sensation comes to me. "Tell her mother is here." "Oh, yes," she says, "I often come. I have been in this house before. I remember this medium well. I first saw him at Lily Dale in '91, where we had such nice seances, and I enjoyed them so much. How nice it would be if we could all meet again this summer. You felt so sad when sister came over to me, but it is all for the best. We are all happy here. Claud and Maud, I see their future bright. Keep on with the Dr., and all will be well. Your mother, Esther Horn."

VERIFICATIONS.

Mr. C. T. H. Benton—I am happy to see answer in Light of Truth of Feb. 17, 1900, and write to thank you. Angelina Lewis, Bellvue, Colo.

Mr. Benton, Dear Sir—I thank you and Light of Truth as mediums in procuring for me a message from my spirit mother. I feel satisfied in two ways, that of a test character. I sometimes wonder to myself, does my dear mother realize and interest herself in my welfare and happiness, or has she been so long gone that she ceases to love and remember me any longer? That last sentence is an answer to my mental soliloquy. 2d, the spelling of the name Elinor is peculiar to herself, as I found upon inquiry of my father. This message appeared Feb. 24. Rachel E. Gamblin, Cadys, N. B., Canada.

In Mount Vernon, N. Y., the police stopped a Spiritualist seance as a violation of the Sunday law. Such pretexts as this show that the law is intended and can be used as an instrument of persecution. Christian bigots would stop Spiritualist seances on every day of the week if they could.—The Truth Seeker.

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Prof. S. A. Weltmer, the originator of Weltmerism, brought suit against one Dr. Bishop, living in Nevada, Mo., for making the statement that Weltmerism was fraud, and the case was brought up before that eminent jurist, Judge Graves. The testimonial in this case was most remarkable.



able, as hundreds of men and women, full of gratitude to the author of their restored health, traveled thousands of miles to testify on their oath that they had been cured through Weltmerism. In this trial Weltmerism had thrust upon it the searchlight of not only legal investigations, but physicians throughout the country were called upon the stand to see if they could not prove it a fraud. One of the instructions of the court was as follows: "If you find from all the evidence and facts and circumstances in evidence that Weltmerism was and had been substantially beneficial to the general public, and their methods had substantially produced the results claimed for them, then you should find for the plaintiff."—Weltmer and his co-laborer, Kelly—against the defendant, Dr. Bishop, to the extent of \$750 and costs, Weltmerism has been sustained and substantially indorsed as has no other curing power known to man. Had not Prof. Weltmer been absolutely positive that his new science, which is now known throughout the world as Weltmerism been all that he claimed for it, and had he not known that it would absolutely cure all diseases known to man and woman, both by personal application and by the absent treatment, he would not dare to put it to the test which he did. For it is acknowledged that the case just closed was one of the bitterest ever fought, as he had arrayed against him physicians of the old school, and also that class of people who always fight a new discovery in the field of science. And the glorious victory won by him, for his method, is such an absolute proof that it is efficacious and that it has at last placed the curing of disease into the domain of an exact science that we must now accept Weltmerism as the curing power of the future. Is it not

grand that just as the waning nineteenth century is about to bid farewell and we can just catch a glimpse of the approaching twentieth century, that we have placed before us a method whereby all diseases can be cured and we need no longer fear that we will be drugged to death by medicines or cut to pieces by the surgeon's knife? For this grand discovery eliminates all this danger and unfurls a banner whereupon is written in glowing letters, "Medicine a thing of the past." The testimonials that were brought into court showed that more than 53,000 people had been treated by the absent method, and out of this enormous number it was shown that only twelve had not been cured. This is indeed a remarkable record. For our own satisfaction we have had Prof. Kelly, the co-laborer of Prof. Weltmer, send us a few testimonials, which we take pleasure in publishing here:

T. T. Rodas of Paris, Mo., the Prosecuting Attorney of Monroe county, suffered for years with Sclerotic Rheumatism. Tried everything without benefit. Was instantly cured through Prof. Weltmer's Absent Treatment. Mrs. C. R. Graham of Boise City, Iowa, was afflicted for nine years with rheumatism; she could not walk without crutches or lift her hand to her head; she paid out \$3,000 with doctors before coming to Nevada. She now proclaims herself cured and a happy woman, through Weltmerism. Mrs. D. H. Allen, of Aurora Springs, Mo., was in a hopeless condition, as she suffered from consumption in its worst form. She could not sleep without the aid of morphine. Tried everything without relief. Fully restored by Prof. Weltmer's Absent Treatment. D. E. Alford, of Rubens, Jewell Co., Kan., suffered for three years with Kidney and Stomach troubles; tried the best medical authorities, but was told that his case was hopeless. Took Prof. Weltmer's Absent Treatment and in three days was cured.

Mrs. Jennie L. Lynch, Lakeview, Mo., was for two years afflicted with ulceration of the womb, heart and stomach troubles and general debility; was reduced to a mere skeleton. After taking gallons of obnoxious medicines, without relief, she tried the Weltmer Absent Treatment. In less than thirty days she was entirely relieved and gained fifteen pounds.

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NEWS OF THE WEEK

The present war in South Africa is the fortieth war England has indulged in during the reign of Queen Victoria.

Vienna's great municipal railway system is now in perfect running order. It cost \$40,000,000, and it is estimated that it will pay for itself within ten years.

The people of Seattle say that within a year not a pound of food products west of the Mississippi will be shipped east, but will go to Asia by way of the Pacific coast.

Russia is probably the only country which could raise a regiment composed entirely of generals, who number 1,248. They receive in salaries an aggregate of 7,000,000 rubles a year.

Professor George William Myers, now occupying the chair of astronomy and applied mathematics at the University of Chicago, will be at the head of the department of mathematics at the Chicago Institute, founded by Mrs. Emmons Blaine.

A number of wealthy negroes of Mississippi intend to raise \$250,000 for the purpose of building and equipping a cotton mill in that state. A stock company, composed of negroes, will be organized, and colored operatives only will be employed.

The Zulus carry their wounded to the hills and expose their wounds to the air, having found by experience that that is the quickest way of curing them. There is in London a hospital for the treatment of wounds by ozone, founded on this Zulu practice.

During the past year Illinois has

established by law free employment agencies in cities of 50,000 inhabitants or more, to be conducted by officers appointed by the governor. Missouri has directed the commissioner of labor statistics to establish free employment bureaus in cities of 100,000 or over.

The annual reports of Indian agents which have been received by the commissioner of Indian affairs show that the entire Indian population is 297,905, of which number 95,679 wore citizens' dress, while 31,023 wear a mixture of Indian and civilized clothing. Those who can read number 42,597 and 53,314 can carry on an ordinary conversation in English.

A Bohemian shoemaker, residing near Dresden, has invented, according to the report of a newspaper correspondent in Vienna, a walking shoe which is heated by means of an electrical apparatus in the heel. Tubes are so placed as to convey the heat under the surface of the sole. The inventor claims that absolute protection from snow and rain is secured, keeping the foot perfectly comfortable. The shoe costs twenty florins (about \$11).

A bill has been prepared in Colorado which, if passed, will place the granting of marriage licenses in that state in the hands of the board of medical examiners. In each county there is to be a board to consist of three physicians, no two of the same school, and where possible the board is to have one or more female members. Licenses are to be granted to men not less than twenty-five and women not less than twenty-two years. To secure licenses men and women must be free from certain diseases, and there must be no blood relation between the contracting parties.

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